

# THE ACADEMY.

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V. EVENING CLASSES.  
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THIS book will be interesting to that class of persons—still small in England—who care for the study of Roman law, and useful to the somewhat larger and apparently increasing class whom the honours offered by the Universities or the Inns of Court induce to dip into the *Corpus Juris Civilis*. When the study of the Civil Law began to be revived in this country some thirty years ago, the only book at first prescribed was Justinian's Institutes. The Institutes of Gaius followed; and the result of the steady improvement in the quantity and quality of teaching, and in the conduct of examining, has been to produce a demand for good commentaries. This demand has been met in the excellent editions of Gaius by Mr. Poste and Dr. Muirhead, and in that of Justinian's Institutes by Mr. Moyle. A student who knows what these books tell him knows a good deal. But he has not yet come under the most powerful formative influence which the Roman jurisprudence exerts. He has not been initiated into the secrets of Roman method; he has not learned to see how principles are worked out into their applications to the minutest questions of detail with an exactness, a simplicity, and a suitability to the practical convenience of mankind such as could not be expected save from men who were at once great writers and great practitioners. To gain all this he must be sent to the Digest. There lies the highest educational worth of Roman law; and for us Englishmen there is no denying that the worth of Roman law is chiefly educational. But there have been two difficulties in prescribing parts of the Digest to be mastered by English students. One is the want of time. Gaius and the Institutes of Justinian are a good mouthful for men, many of whom are indifferent classical scholars, and most of whom are anxious to hurry on to the study of English law. The other is the want of books. We have had in our own tongue no commentaries on any parts of the Digest, and very few books which a man might be recommended to read along with such parts as elucidatory of them. Even those who know German can hardly be sent to lose themselves in a gigantic mass of discussions such as the so-called Commentary on the Digest which is cited under the name of Glück.

Mr. Roby's book is, so far as we know, the first attempt to help English students to deal with the Digest independently of oral lectures, and as such it is entitled to a hearty recognition. Even a less meritorious book would have been welcome where there has been hitherto no book at all. But his Introduction

and Commentary form a sound and valuable piece of work, which represents a great deal of patient industry. The Digest (or Pandects) consists, as everybody knows, or rather, perhaps, as everybody is supposed to know, of an enormous number of extracts from the writings of the jurists of the first three centuries, selected, occasionally altered, and arranged into fifty books and 432 titles by a body of commissioners appointed by the Emperor Justinian. Accordingly, there are many questions to be discussed regarding the composition of the book, as well as its contents. Mr. Roby's treatise consists of the following parts: (1) an account of Justinian's codification as a whole, and particularly of the plan prescribed by him for the formation of the Digest; (2) observations on the arrangement of the extracts which constitute the Digest under the several books and titles; (3) an attempt to determine how far Justinian's commissioners altered the language of the extracts which they inserted in their compilation; (4) an account of the elder jurists from whom these extracts come, embracing all those named in the Digest; (5) remarks on the Latin of the jurists, their syntax, their use of particular words or phrases; (6) remarks on the text of the Digest, and the modes of citing passages from it; (7) the Latin text of the Title, "*De Usu Fructu et quem ad modum quis utatur fructu*"; (8) a commentary, in English, on the above Title. The Title, which is printed in large type, occupies twenty-five pages, the commentary, in smaller type, 225, while the introductory matter constituting the first six heads enumerated fills 279, or rather more than half of the whole book. Although all of this Introduction is interesting to the historian and historically minded lawyer, much of it is unnecessary for the purposes of the university student, so that Mr. Roby or his publishers may, perhaps, find it worth their while to consider whether they should not issue and sell the Title and Commentary apart from the rest of the book.

Of the Introduction, the only defective part is the historical sketch with which the account of the Digest opens. Considering the amount of space allotted to other illustrative matter, much more ought to have been given to the historical setting of Justinian's codification, and to a description of that condition of legal knowledge and practice through the Roman empire which had made such a codification necessary. Mr. Roby does not seem to have felt the importance of this, and has even omitted to mention so important a fact as the plan for a complete Code (in the modern sense of the word), which was formed by the Ministers of Theodosius II.—a plan which Tribonian apparently thought too ambitious, as he did not advise his master to renew it. It was not necessary, for the purposes of his Commentary on the title "*De Usufructu*," that Mr. Roby should describe the state of the law in Justinian's time as conditioned by the extent of the Empire, by the character of its population, by the nature of the government, by the decline in literature and learning. But some information on these points is needed in order to comprehend the Emperor's scheme of legal reform, and, in particular, to understand why the Digest was restricted to extracts from writers nearly all of whom, including all the more important, had

died three centuries before his own reign. It is as if the compilers of a Digest of English law at the present moment were to cite nothing from any legal treatise composed since the reign of Queen Elizabeth, except a few scraps of the time of the Stuarts.

One hundred and eighteen pages are devoted to biographical notices of the lawyers of the Republic and earlier Empire. Though many of these have but little to do with the Digest, this is the most entertaining part of the work, for it contains a good many curious anecdotes, carefully culled from various sources.

In his interesting examination of the way in which Justinian's commissioners handled the text of the authors from whom they took extracts, Mr. Roby seems disposed to overrate the extent of the changes which they made. Some of his grounds are, at any rate, insufficient, as, for instance, where he appears to assume, in comparing some citations from Ulpian in the Digest with parallel passages from Ulpian in the *Mosaicarum et Romanarum legum collatio*, that the latter exactly presents Ulpian's original text. However, this part of the book is, on the whole, carefully done; and the chapter on the Latin of the jurists is, as might be expected from so practised and industrious a grammarian, extremely good. It deals with a topic which English scholars, in their exclusive devotion to the so-called classical writers of the Golden and earlier Silver Age, have too much neglected; and one could wish that Mr. Roby would return to it to fill up the instructive outline he has here given, and would extend his survey to the Latin of the earlier, at least, among the imperial constitutions contained in the Theodosian and Justinian Codices.

The Commentary on the Title "*De Usufructu*" cannot be adequately criticised in an article like this, because the points discussed are all minute, and mostly technical. As a piece of literary exegesis it is satisfactory. No difficulties are shirked, and the discussions are both clear and sensible. From the civilian's point of view it deserves scarcely less praise. One may not always agree with Mr. Roby, but one always feels that he knows the Roman law, and knows how to apply it. The omission which will strike a professional reader is that of references to the parallel topics of English law. A statement of the points in which English rules, especially as regards the enjoyment of life-estates, differ from or agree with those of Roman law, would have added to the value of the commentary for students using Roman law as a discipline preparatory to their labours in our own jurisprudence. However, Mr. Roby does not claim to be an English lawyer, and any one who is not such by profession is so likely, however accurate may be his mental habits, to fall into errors and misconceptions, that he has perhaps done wisely in refraining from notes of this kind. As an explanatory commentary his work leaves nothing to be desired, and may be heartily recommended to those who wish to learn how to use the Digest by thoroughly mastering a special topic. It is to be hoped that both he at some future time and other scholars, stimulated by his example, will take up and comment on with equal thoroughness other Titles even more important than this one, and more valuable as illustrative of English law. JAMES BRYCE.

*Marcus Aurelius Antoninus.* By Paul Barron Watson. (Sampson Low.)

STUDENTS of ancient history seem at present to be getting more and more sceptical as to historical facts, and to turn with increasing appetite to the particulars of the ancient life, to illustrative facts, and to the new lights thrown on the society by co-ordinated inscriptions. They will perhaps turn more, too, in the future to biographies drawn from the safer periods, as a good means of gathering up the harvest of collected information, and of diffusing in an interesting form one or another of such lessons as Plutarch meant for his readers. Mr. Watson's biography of Marcus Aurelius will hold no mean place in such a collection of lives. He would probably not lay claim to much original research, but he has gathered into one focus the light of many books and papers, and handled one of the finest of ancient characters in no unworthy manner. There is a lightness of touch too about Mr. Watson's style which reminds us rather of M. Renan than of any other writer on the same period of history.

Anything which tends to make Marcus Aurelius familiar to the present generation is a gain. Unluckily for us, his *Thoughts* or *Meditations* are written not only in Greek, but also in crabbed Greek.

"The first two or three books consist almost entirely of entries jotted down in spare moments snatched from the duties of the office or the camp. The sentences are thrown together without the slightest care, in such a way that it is often impossible for us to be sure of the exact meaning intended by the writer. Here there is no verb, there the whole sentence is left incomplete—an idea is suggested to the mind, and we are left to follow out the meaning by ourselves. In the order, too, there is no regularity. Just as the thoughts occurred to him they are written down, and it is sometimes odd to notice in what strange company an idea is placed" (p. 236).

The fidelity of Mr. Long's translation is such that it often fails to clear up the meaning. Yet the book is, as Mr. Watson says, "the mirror of a soul overflowing with love for humanity"; and it has a special value for our time. Our age, like that of the Antonines, is a period of transition. If it can be said of the latter that "we are dazzled by the splendour of its present, while we shrink with dread before the gloominess of its future," the splendour of our present also dazzles the eyes of many people, while they shrink with dread from the possible gloom of a future in which they see no religion, and therefore, as they think, no sanction for morality. But the age of the Antonines was itself very nearly in this state, and yet it reached in Marcus Aurelius (to say nothing of Seneca and Epictetus, who were not very remote) the high-water mark of pagan morality. The *Thoughts*, therefore, are both encouraging in themselves and also edifying (in the proper sense) for an age which is feeling after a moral system external to theology. The Antonine period was, like ours, a moralising age, an age taking stock of its rules of conduct, and looking round to see which rules need to be recast and which can still be accepted under all the new lights, or can now be trusted to stand alone without their original supports. Morality is getting very organic with us; while, on the other hand, the tendency to religion, organised in

us by the devotion of a thousand generations of ancestors, shows itself in strange shapes where its traditional form has been renounced. In these two points the time of Marcus Aurelius seems to have resembled ours. Goodness was, so to speak, in the air, emerging from a period of crime and looseness, just as the reign of Victoria has seen an awakening of moral feeling which could never have been expected during some of the more recent generations. Religion was not nearly as dead as Mr. Watson seems to think. He says, "by the majority of the people religion was tolerated as a relic of their early history, rather than cherished as a natural concomitant of progress;" whereas the inscriptions show that this is not true of the multitude at least. Still, Roman religion was practically dead in the upper classes, while their inherited instinct found satisfaction in strange rites and in the promises of impostors. Alexander of Abonoteichos is well matched by Esoteric Buddhism.

Some recent English essays have dwelt chiefly on Marcus Aurelius as the stoic and thinker. Mr. Watson, though he does not neglect the speculative, yet dwells most on the practical side of his hero. His private acts and his campaigns are told in sufficient detail to make them interesting. The legislative enactments of the emperor are put together into a total which must rather surprise those who think of him as a well-meaning dreamer. The business-like shrewdness of his decisions is a long way removed from the self-examination of his *Thoughts*. The private life of Marcus Aurelius is laid before us from his boyhood by Mr. Watson in many charming sketches. It is a fortunate circumstance that we are able to fill out the meagre biography of Capitolinus by three sources—the *Thoughts* for the speculative morality, the *Digest*, &c., for the practical wisdom, and the correspondence with Fronto for the affectionate life of home and friends—which makes his life seem to us particularly fit to be studied as an example and an encouragement in modern times. An exemplar for modern use must be no saint, no mere philosopher, and no stranger to the domestic affections. As M. Suckau says in a passage translated by Mr. Watson,

"The domestic joys of Marcus were by no means unmingled with domestic grief. But these sorrows and anxieties merely add something more tender, something more touching, to the affection of the husband and the father. It makes us glad to see these sentiments of true nature by the side of his rigid stoicism, and to observe the pre-occupations of his family life in the midst of an existence consecrated to study and the cares of government."

But classical biographies for modern times must not be inaccurate; and Mr. Watson has, it must be confessed, come sometimes perilously near to the inaccuracies of Trollope's *Cicero* and Froude's *Cæsar*. We have marked several passages where a wrong view of institutions or an incorrect translation occurs; but we have only space to note the following instances. The common confusion between "patrician" and *nobilis* seems to peep out at p. 3:—

"The nature and privileges of the patrician order had undergone great changes since the days when every Roman citizen was a patrician, and all others slaves. After the foundation of

the order of plebeians the patricians soon lost their distinctive character as citizens of Rome, and gradually came to be looked upon solely in the light of descendants from the senators of old."

The use of the word "cavalry" rather than "knights" to translate *equites* might have saved Mr. Watson from saying that the *equites* were in early times a regularly organised order of officers in the army. Some particulars too would have been welcome about "the eminent Scaevola," said to have been intimate with Marcus. The passage from Capitolinus XI. is surely mistranslated; *jubens ut quinos aureos scenici acciperent, ita tamen ut nullus editor decem aureos egrederetur*: it seems to mean rather that no editor of shows should give more than ten, not that "the manager of the performance should receive no more than 10 aurei." The πολέμιον χώριον of Dion Cassius 71.33, into which Marcus Aurelius hurled his spear before marching against the Germans, must have been the conventional space of so-called hostile ground used at Rome in this ceremonial declaration of war; so that it cannot be right to say "he hurled it in the direction of the enemy on the frontier, in token of the victory which the army was to win." FRANKLIN T. RICHARDS.

*In the Land of Marvels: Folk Tales from Austria and Bohemia.* By Theodor Vernaleken, with Preface by E. Johnson. (Sonnenstein.)

WHAT a man will go through, nay, what a man must go through, when he has got a fine crafty fish at the end of his line, which he means to land! Over boulders, under trees, through the flashing waters, eager chasing, patient waiting; but what matters so long as victory crowns the fight, and the hard won spoil lies panting on the green grass, his silver armour glittering in the sunlight. And it is just such another struggle that the folk-lore collector has while he sits and angles with all his craft and daintiest bait some aged crone alongside the cottage fire. Failing memory meanders on through the days of youth, and what folks did and said then; lurking suspicion as to what "the man wants" sends the longed for tale hither and thither; old memories of those who told these things in the bygone rise up, like eddies in the babbling burn, baffling and bewildering the eager sportsman. But what matters all the toil and trouble, if at last the longed-for tale is landed and laid in all its quaintness snug in the note-book, weird and wonderful, and all aglow with the light of other days. Patience and perseverance, mingled with sympathy and cunning, is needed before these old world relics can be secured. Every collection of folk-tales represents an amount of labour the world at large little dreams of; and not labour only, but often self-denial of the highest kind, as we see in such lives as that of the late Elias Lönnrot, to whose industry and hardihood we owe the *Kalevala*. Now things are somewhat changed. Universities do not think it waste of money to give grants to students that they may go and live among the people, in order to collect the songs, tales, and superstitions that still linger among them. Even now men are engaged in this work



on the shores of the Baltic, and we are told that thousands of songs and tales have been already gathered in.

If Finland can do so, why not England, with all her wealth and power? There is not a moment to waste, for we all know how hard it is even now to squeeze the veriest morsel of folk-lore out of the country folks; how they apologise for telling us such nonsense, and emphatically declare their own disbelief in the whole thing; and then what a ghostly simulacrum appears—the flesh and blood, yea, and spirit, gone, and lo! a handful of dry bones! And it must be so; it is one thing to hear a tale as it comes fresh from the lips of the peasant, sitting by the great hearth on the winter night—without, the wild wind roaring amid the sounding pines, and howling like a demon pack around the house corner, within, no light but the wooden splints, with their flickering flame, playing on the faces of the family who sit half draped in the gloom—it is quite another to hear the same story told by those who, mixing in the busy world, have cast off all the old thoughts, who hear no demons cry in the night wind, nor think of poor souls in vain trying to rest on the house-top as they race on in wild unrest till the day of doom, but who tap the barometer, and regard all as the effects of the immutable laws of nature. We cannot be too thankful to Grimm, Asbjörnsen, Castrén, Erdelyi, and the numerous collectors who saved the tales when they were in some degree alive. For so soon as education and its various attendants enter the folk-lore domain, the whole thing is changed: stories about men who were chopped into mincemeat upon three consecutive days, and were no worse but rather the better for the process, take flight; old women who were changed into burning ovens, Finnish wolves who became shops full of the most precious goods and a man behind the counter, Székely women who could become rivers with eight tributaries, and Magyar lads who turned into millet fields without the smallest inconvenience, and all the rest of the marvellous host, disappear into thin air, and their memory even is hid in dark places. Compare an ordinary fairy tale as told to our children with its variant as told amid the Lapps, and the difference between a dead and a living folk-tale will soon be seen. The one is stripped of most of its wonders, and what remains is watered down or apologised for; while the other bristles with the wildest notions—a man becomes a magpie, and no one is astonished; a man drinks an inland sea dry, and it is treated as a mere matter of course; even the snow himself occasionally woos some fair girl by the Fjord side! Such tales at the first glance may appear mere nonsense, and to collect them a waste of time; but more careful consideration has shown such is not the case, that there is method in their madness, and that they are a by no means unimportant factor in the history of early man. Thus it is we heartily welcome any new collection of stories, especially when it deals with districts of which we as yet know but little.

The collection before us, we are told, was faithfully taken down from word of mouth by Prof. Vernaleken, from the people of Lower Austria and Bohemia, and is one which presents many points of great interest.

We find as usual the wonderful similarity that exists between tales told in the most distant places. "Hondiddleo and his fiddle" is a version of the well-known story of a man (king, or otherwise) who wished to keep the fruit of a certain tree, but could not, as some one always stole it at night, the thief being caught by the youngest son. The story here told is wonderfully abridged as compared with the Magyar version, which supplies the beginning of the story that appears in this case to have been lost. Hondiddleo has a fiddle, but it does not appear how he got it. In the Magyar tale the hero gained his golden rod on account of his kindness to a frog. In Tānen, in Lapland, they tell a somewhat similar story about the sun king's daughter and a peasant lad, the thieves in this case being three swan maidens, one of whom Ashiepatle captures, through seizing her swan dress. The Finnish version, in common with the Swahili tale, attributes the theft to a bird; both versions, like the Lapp one, continue the story, and make the hero undergo many marvellous adventures, finally triumphing through the aid of a grateful animal. This story, like our own version of "Puss in Boots" and "Little Red Riding Hood," appears to have suffered severely at the hands of the story-tellers, who, no doubt, as time rolled on, lost the *motif* of the story, and so modified it to suit themselves. This tale shows the great importance of collecting all the variants of a tale, as it is only by this means we can discover what the tale ought to be.

In the "Hopping Nightcap" we hear of a prince who was assisted by a nightcap, with whose aid he overcame three Jews—this, like the French in some Magyar stories, is an example of the people introducing their likes and dislikes into the old tales—and gains his father's realms, finally marrying the nightcap, which turned out to be an enchanted princess. The same story is current in Tirol, a cat taking the place of the nightcap; while a Lapp variant tells of one who was helped by axes, chisels, planes, &c., which used to come hopping up in times of need. Is this a survival of Animism? The rest of the collection is made up of variants more or less interesting of the old themes: swan maidens, jealous elder sisters, spiteful stepmothers, and so on. Many of the stories have struck us as being somewhat fragmentary, as if the teller had been afraid of telling his tale in full; tales which among the Magyar peasants are long and wondrous recitals here dwindle down to a few pages; and, instead of each incident being dwelt upon in the wordiest manner, even if it involved the repetition for the third or fourth time of what has been already said, we read, "after passing through many dangers and"—a sentence which seems to bear the impress of a busy age upon it, as compared with the "linked sweetness long drawn out" which belongs to the age when folks had not altogether lost their belief in the possibility of tying midnight and dawn to posts, in order to allow the heroes time to accomplish their labours before the rise of another sun.

In several places the *Welt Geist* seems to have got hold of the story-teller, and so we find the old tales not only abridged, but twisted in order to convey morals which they

were never intended to do. A folk tale is the last place in the world where we would look for any true or real human passion, and so "sinful promises" and "forgiveness" grate upon us in the midst of an old story. In "The Fairest Bride," a tale where a man loses his wife in consequence of breaking a command and then recovers her after the usual adventures, we read that the wife greets her husband thus: "See, what thou didst ruin by thy curiosity thou hast again made good by thy love and patience"—a sentence which is as much an anachronism as "the bank notes" and "pistols" that occur in another place. The same spirit has transformed an old story into a sort of sermon of dubious teaching called "For one Kreuzer a Hundred"—a story which the writer tells us is of "comparatively modern origin," but which we have often met with under various forms among the old Magyar and Finnish folk tales.

The collection is one which all folk-lore students ought to possess, and the translation, so far as we can judge, is a correct one. The notes, though rather scanty, yet contain many interesting facts, although we cannot agree with the somewhat dogmatic explanations of the translator who, in his Preface, tells us that in his "judgment the interpretations of the so-called nature-mythologists are based upon a radical mistake, and present in the result a simple inversion of the truth"—a statement which does not appear to us to be strengthened by what follows. We are told that the boy in Goethe's "Erl König" projected upon the mists the forms already in his mind; surely we have got a folk tale without its head. Where did mankind get its idea of giants, &c., from in the first instance? Does not the father in the poem represent the present age, which only sees mist and waving willows where man in the childhood of the race saw weird shapes and spectral forms—shapes that they believed to be those of mighty monsters swayed by like passions with themselves? In this very collection the sun is represented as Mother Sun (p. 298) spinning golden threads, clad in a dress of purple silk, which grew gradually darker, till it merged into her coal-black shoes; and on the next page her cousin, the moon, appears as an old man with silvery hair. These phrases may mean nothing; yet we cannot help thinking, when we compare them with such stories as the Estonian Dawn Myth, or the Lapp story of the sun's daughter, where we meet with the sun's sisters—one "Evening red," who had been stolen by the giants, and the other "Morning dawn," before whose coming the horizon is lighted, and the giants turned to stone—that the question as to whether the "so called nature-mythologists" are building on radical errors, and presenting inversions of the truth, is not to be decided in the off-hand way which some affect. That all fairy tales are not dawn myths is quite possible, but a careful consideration of the folk tales of such races as the Lapps, Finns, Samoyedes, and their neighbours, compels us to admit that a great many may be.

We trust that the present volume is but the first of a series which (if we may judge of the future by the present) will be alike a help and an ornament to our library.

W. HENRY JONES.

*Early Sources of English Unitarian Christianity.* By Gaston Bonet-Maury. Revised by the Author, and translated by Edward Potter Hall. With a Preface by James Martineau. (British and Foreign Unitarian Association.)

ALTHOUGH the entire method of historical research has in the last decade undergone a most marked revolution, we are still very distant from that glorious era when the emotionalist and sectarian shall be prohibited from writing on historical subjects. The emotionalist still continues to pervert history in his passionate love of effect; the sectarian still continues to bend fact to party purpose. Alongside the judicial Maurenbrecher we have still a Köstlin and a Janssen; alongside Mr. Gardiner have we not still Mr. Froude? The fact that certain scholars nowadays can and do write history from the scientific, the absolutely impartial standpoint renders it all the more necessary for the critic to protest against all sectarian writing, however brilliant, or from whatever quarter it may emanate. Those who wish in our day to rank as historical investigators must renounce once and for all any party platform, whether it be Evangelical, Catholic, or Anti-trinitarian. The Unitarian indulging in party polemics can lay no greater claim to rational method than a member of any other sect who gives free play to his peculiar theological convictions. History must be freed from every such tendency; and the critic can only smile at any individual sectarian's appeal to the logic of historical fact. Of late years there has been considerable alarm in the Unitarian camp; many deserters from the Trinitarian standpoint have avoided entirely the intermediate stage, and passed at once to pantheistic or even agnostic views. Dr. Martineau has thought it well to write a brilliant critique on the great pantheist of Amsterdam. Mr. Beard has in his Hibbert lectures treated the Reformation with a considerable amount of research from the Anti-trinitarian standpoint; with him the pantheist is evidently in worse odour than the mystic. Lastly, Prof. Bonet-Maury has undertaken in his recent work on the sources of English Unitarianism to prove that the Unitarian idea is in "conformity with human reason and with the Holy Scripture, that is to say, with the highest revelation of the divine reason." This aim is, no doubt, a perfectly legitimate one, but it destroys the interest we should otherwise have felt in any genuinely historical treatment of an extremely remarkable theological development. Dr. Martineau, in his preface, tells us that he considers the merits of Prof. Bonet-Maury's volume, "as an example of special historical study, are so conspicuous that it might well dispense with all external commendation." We are sorry that we can by no means unreservedly concur in this judgment, not only because we hold that all true historical study ought to be free from sectarian bias, but also because we find frequent evidence throughout the book that its author has not thoroughly studied the sources at first hand. We are continually referred to the statement of the views of some thinker, not to his own writings, but to the work of some historian or critic who has treated of him—in more than one instance this method has not provided us (as Mr. Gordon even has shown in his footnotes) with an accurate description of the thinker's standpoint.

Perhaps one of the most astonishing discoveries of Prof. Bonet-Maury is the apparent coldness of Luther towards the dogma of a tripersonal God! It is quite true that Luther confessed the threefold personality of God to be an unfathomable mystery, but this is the precise view taken by every orthodox Trinitarian, and by no means supposes Anti-trinitarian tendency. But we have Luther's own direct statement that the article concerning the Trinity is the highest and first of the Christian faith upon which all others depend; and that without belief in it no one can reach heaven; that however difficult the article may be to the reason, we must accept it on faith, because it is expressly and clearly stated in Holy Scripture. Ample evidence to the same end might be deduced from Luther's hymns (notably "Der du list drei in Einigkeit") were it really necessary to refute a suggestion so wanting in all historical foundation. Still more venturesome is, perhaps, the attempt to include Farel (p. 15) among those cool to the Trinitarian doctrine, when we remember that in dispute with Erasmus he actually quoted the famous text of John's First Epistle in favour of the invocation of the Holy Ghost as God! The truth is that the absence of any lengthy disquisition on the Trinity in the earlier writings of the Reformers is due not to the fact that a study of the Scriptures led them to find no authority for the Trinity, but rather that till the rise of Anti-trinitarian heresy among the Anabaptists it had not seemed necessary to enter into any defence of such a fundamental dogma. Equally forced, in our opinion, is the enumeration of certain rationalists as Unitarian thinkers. Disbelief in the Trinitarian doctrine has often been a first stage towards the rejection of Christianity as a divine revelation, but such rationalistic tendency advances far beyond the limits of Unitarian Christianity. It is not always easy to determine whether individual thinkers were not disguised sceptics rather than Unitarians. According to Prof. Bonet-Maury the Unitarian faith is essentially rational. Even if we were to allow this, it would not follow that all rationalists are Unitarians. Let us place ourselves for a moment in the position of the agnostic, and ask what he would say to the author's claim to the rationalistic standpoint.

"The essential principles of Unitarian Christianity may be reduced to the following two:—First stands the principle that God is a simple individual substance, whose leading attribute is love. . . . The second principle is, that the revelation contained in the Holy Scriptures harmonises with the testimony of conscience and reason."

Surely the agnostic would say, "Your first principle involves a mystery which I can only accept on grounds of faith, not of knowledge. I find no reason for attributing the anthropomorphical attribute of love to the government of the universe. If I accept this mystery on the grounds of faith, I can at once accept the far lesser one of the triune nature of God. Your second principle again involves a mystery, namely, that of revelation, and I find no logical evidence to prove that your Holy Scriptures harmonise with reason." We have merely introduced this supposed agnostic argument to point out the absurdity of the author's claim for Unitarian

Christianity of a superior rationalism. It is sectarian prejudice of this kind which, we venture to think, ruins all attempts at genuine historical study. We may exemplify this by the Professor's treatment of Wiclif. After reading that it would be useless to go farther back than Wiclif—apparently in search of English heretics; "the Waldenses appear never to have had any disciples here,"—perhaps the author would have done well to consult Mr. Davids' researches on the Weavers—we are told that, although Wiclif was perfectly orthodox with regard to the Trinity, he was

"really a rationalist as regards his method; and if he retained the Trinitarian dogma, it was because he did not take the trouble of checking it by a more thorough criticism of the Gospels. He admits the essential harmony of Reason and Revelation, and thereby he is truly one of the forerunners of the 'reasonable' Christianity of Locke and Channing."

In such fashion it would not be hard to include all the leading mediaeval thinkers as forerunners of this "reasonable" Christianity. Had Prof. Bonet-Maury investigated the sources of Wiclif's philosophy he would perhaps have found in Averroës and his disciples a more fruitful source of Anti-trinitarian rationalism, if not of Unitarian Christianity, than in many of the thinkers whom he has considered. Curiously enough he mentions Pietro Pomponazzi without citing the general tendency of the Averroist teaching; nor is there the least reference to the phase of thought which produced that remarkable work the *De Tribus Impostoribus*. The influence, by no means small, of Jewish and Arabian philosophy towards a pure monotheism is practically left out of consideration (cf. p. 80).

Equally unsatisfactory seems to us the author's treatment of the Anabaptists. He places on one side the German Anabaptists Denck, Hätzer, and Hoffmann, as "not directly belonging to our subject." Yet there can be no doubt as to the Anti-trinitarian views of the two former, while Hoffmann's disciples had very considerable influence in England, and we have evidence of their denial of the Trinitarian doctrine. That the Münster prophets, Mathys and Bockelson, were disciples of Hoffmann is sufficiently proved by the confession of Bockelson; the teaching of Hoffmann is also acknowledged in the confession of faith published by the Münster Anabaptists during the "Kingdom of God," and entitled *Eyne Restitution*.\* Furthermore, the flight of Münster Anabaptists to England after the storm of the city in 1535 is attested by a *Neue Zeitung* of the same date. Hence it becomes extremely interesting to enquire what were the views of these refugees, and what influence they may have had on English thought. It is noteworthy that a few years later Hendrik Nicolaes, a native of Münster, found ready proselytes in England, probably among the Anabaptists, for his Family of Love, a sect holding Anti-trinitarian doctrine. The religious development of the Anabaptists from Hoffmann to Nicolaes was deserving of a far more thorough investigation than Prof. Bonet-Maury has devoted to it. The time

\* We have recently had the good fortune to discover a possibly unique copy of this curious work.



is come when the writings of the early Anabaptists should be a little more studied, and their doings a little less abused. We by no means hold that the matter can be summed up in the concluding words of the author's second chapter: "The Anabaptists reached their logical issue in mystical fanaticism; the Unitarians in rationalism and toleration."

With the latter parts of the book under review we have, perhaps, less fault to find. The account of the Stranger's Church in London is extremely interesting, though we are far from being satisfied that its members were always very reputable or its pastors very ideal. The account of Ochino adds little to Benrath; while that of Acontius is distinctly disappointing. "Our examination of him as a philosopher" is confined to barely three pages, and leaves no very clear impression on the mind as to the value of his philosophical method. The concluding chapter of the book is principally Unitarian polemics. It includes a repetition of the assertions that Melancthon finds embarrassment in the discussion of the Trinitarian dogma; that Erasmus and Calvin "following in his steps" (!) are bolder in their exegesis, while, "however, the boldest in his criticism of the Trinitarian formula is Luther." This only proves how unfortunate it is to isolate individual passages from an author's works, and also what a limited study Prof. Bonet-Maury can possibly have made of Luther's writings. Perhaps he is too good a Frenchman to study German matters, as may perhaps be evidenced by the following naïve descriptions:—

"Augsburg, a place of commercial importance owing to the banking establishment of the Fugger family."

"Strassburg was at that time the half-way stage on the road which travellers followed in going from Basel to London."

On the whole, we do not deny interest to this work, we only regret that so extremely important a subject has not been more thoroughly worked out. We trust, also, that its author may one day be imbued with more of the modern spirit than to import theological polemics into what ought to be matter for purely historical research.

KARL PEARSON.

#### *The University of London Calendar for 1884-85.* (Taylor & Francis.)

CALENDARS of Universities do not usually require notice in a literary journal. But in relation to the London University the present year, and the Calendar lately issued, may be treated as exceptional. Fifty years have now elapsed since University College, then the University of London, applied for a Charter which should confer the power of granting degrees in arts, medicine, and law—an application which resulted eventually in the establishment of the London University as a distinct corporation. Moreover, on account of municipal changes which are imminent, and the probable partial redistribution of funds belonging to the City Guilds, the suggestion has been revived that London should have a university worthy of its pre-eminence, and differing greatly from that which now exists. It becomes, therefore, not unimportant to ask what the present University of London has done and is doing to justify its continued

existence, and what changes may be desirable. For the first time the Calendar makes its appearance without the usual list of "Institutions in connection with the University as to Degrees in Arts and Laws." As the cause of this omission is not stated, it is impossible to say whether the Senate has preferred to excise the list rather than make such revision as the lapse of time may have rendered necessary, or whether the reason is to be sought in the large, and apparently increasing, proportion of graduates who have had no connexion with any of the affiliated institutions. From the list issued after the last B.A. examination (but not reprinted in the Calendar) it appears that out of 139 successful candidates no fewer than 92 were "unattached": or, arranged in two divisions, according to proficiency, out of 95 successful candidates in the first division, 58 were unattached; and in the second division the respective numbers were 44 and 34. Of the 92 unattached students as many as 48 have written after their names simply "Private study."

Since the foundation of the University 15,113 students have, it appears, passed the matriculation examination, and 2,696 have taken the B.A. degree. A matter of great general interest, with regard to which the Calendar gives fuller information than heretofore, is the graduation of women. Probably most persons will be surprised to hear that in the four years during which the degree has been accessible, out of 68 female candidates as many as 50 have obtained their B.A. For the degree of LL.B. there have been no successes, though two failures are recorded. At the B.Sc. examination 8 ladies have passed out of 16; and one enterprising lady-bachelor made an attempt for the Doctorate in Science, but unfortunately she did not succeed.\* Three ladies have presented themselves for the M.B. degree, and they have all passed. It would be as yet far too soon to form any conclusion as to the effect on the University of the admission of women, still less as to the relative intellectual powers of the sexes. The late Vice-Chancellor, Sir George Jessel, shortly before his death, expressed the opinion that the University was exhausting, with respect to the ladies, a reserve of force accumulated during previous years, and that equal success could scarcely be expected in the future.

The University can justly claim that its B.A. degree has always marked a high measure of intellectual attainment. But it has been objected that for accurate scholarship is substituted breadth and variety of knowledge. To what extent this objection may be just it is scarcely possible to say. But it must be remembered that scholarship to attain maturity requires in most cases some fostering care. The function of an *alma mater* is, however, one which—probably from the influence of certain theories—the London University has scarcely yet attempted to discharge, even to such extent as would have been practicable. The London M.A. is understood to denote superior knowledge in either classics, mathematics, or philosophy. But it seems to possess few attractions, probably in

\* But in the examinations of the present summer (1884) one lady has attained the D.Sc. and another the M.A. degree.

part from the cause just mentioned. In 1883 there were but eleven candidates, of whom nine passed. Of the more purely professional examinations it would require too much space to speak in detail. The eminence of many London graduates as lawyers and physicians is well known.

But what has the University done for the advancement of learning and the making of new knowledge? A favourable answer to this question should be of not less value than the number of judges, court physicians, and members of parliament, who may be found on its rolls. But it is only recently that a disposition to encourage research has made itself dimly manifest, and that in relation to but one degree, the Doctor of Science. The candidate for this degree is now permitted to present a "dissertation, thesis, memoir, or other work," and after being examined thereon he may be excused from a part or the whole of the usual examination. As to how far this regulation has been acted on the Calendar gives no information. With regard to the Doctorate in Literature the examination system was developed into absurdity; and here there is no change. The would-be D.Lit.—already a B.A.—must first be examined in the literatures of Greece and Rome, in Latin, Greek, and English prose composition, and in ancient and modern history. He must then "take up" the English language, literature, and history, and two of the following languages and literatures:—French, German (either French or German is imperative), Anglo-Saxon with Icelandic, Sanskrit, Arabic, Hebrew with Syriac. When the regulations were first announced to the University Convocation, now some nineteen years ago, there was an outburst of laughter. And the result has amply justified the verdict thus expressed. Up to 1883 there have been twenty-two candidates, of whom three have passed. With regard to the M.A. degree, also, a change might be advantageously introduced similar to that adopted in the case of the Doctor of Science. But a difficulty has been thrown in the way through the acceptance by the Senate not very long ago of a small endowment (see p. 90), the proceeds of which are to be given, in the shape of a competitive prize, to "the candidate who shall distinguish himself the most in Political Economy." There is probably no subject with which the University concerns itself with which it would have been so little desirable to fetter in perpetuity a degree examination as Political Economy. Taking into account the present direction of thought it is far from unlikely that half-a-century hence Political Economy will be no longer recognised as a distinct department of knowledge. Possibly the designation itself, never a happy one, will have fallen into disuse.

What has just been said brings into view one of the great wants of the University—a body, independent of the Senate, which should discuss all university legislation previous to its being finally ratified. How such a body should be constituted it would be out of place here to consider. The Senate, it should be explained, is practically the governing body of the University, and consists of the chancellor, the vice-chancellor, and thirty-six honorary fellows, of whom three-fourths are appointed by the Crown. The representation

of the graduates on the Senate is limited by conditions which render it of no great importance. Among the Senators appears in the present *Calendar* for the first time the name of Prof. Huxley, who, though distinguished as an undergraduate, has never graduated in the University. But, while the London University needs the creation of a body to a certain extent analogous to the Oxford Congregation, a still more important want is pecuniary means for the support and encouragement of mature study and original research. The endowment of competitive and "idle" fellowships would be of very questionable advantage. The object in view would be probably best subserved by the creation of university lectureships and professorships, it being understood that the function of the lecturers and professors should be the advancement of knowledge in their respective departments, and not elementary teaching. The University already possesses one lecturer of this kind, the Brown Professor, Dr. Roy, who, in his course of lectures last December, stated important results which he had attained with regard to "Inoculation as a Means of preventing Zymotic Diseases."\*

The University might thus to a great extent realise the ideal put forth some years ago by Prof. Masson (*Macmillan's Magazine*, vol. xvi.). From its central position and nearness to the principal learned societies it is well fitted to become a centre and focus for the intellectual life of the metropolis. And such portion of the funds of the City companies as may be available could scarcely be devoted to an object of greater public utility than that I have indicated. That a new university will be created is in no way likely. All that is desirable may be attained by the development of that now existing and of the two great London colleges, University and King's.

THOMAS TYLER.

#### THE TRUE STORY OF SAINT GILES.

*Saint Gilles, sa vie, ses reliques, son culte en Belgique et dans le Nord de la France.*  
Essai d'Hagiographie par E. Rembry,  
chanoine honoraire de la cathédrale de Bruges. In 2 vols. (Bruges: Gaillard.)

THIS work is a really important contribution to hagiography. During many centuries St. Giles was one of the most popular and universally honoured saints in the *Calendar*, and was the only saint not a martyr included in the fourteen Helpers in need. In this country he was very popular, as is shown by the retention of his name in the Anglican *Calendar*, and by the fact that over one hundred and fifty churches bear his name. The story of his life, as usually related, was, however, extremely difficult to reconcile with history until the learned Dutch Jesuit Stilling took it in hand. His Commentary, published in the *Acta Sanctorum* in 1746, set the chronology of the Saint's life on its right basis, and subsequent discoveries have fully confirmed his views. There is now no doubt whatever that the Lesson in the Roman Breviary which makes St. Giles a contemporary of St. Cæsarius of Arles is historic-

ally wrong, and that the traditions contained in the older local Breviaries were correct.

The first portion of the present work, 181 pages, relates immediately to the life of St. Giles, whose Acts in Latin are reprinted in the Appendix. The leading events, all of which in turn are examined in detail, are: the Saint's departure from Greece; his arrival in Southern Gaul, where he became the disciple of his fellow-countryman, St. Veredemus; his retirement to the mountain of Nuria in the Pyrenees; his settlement as a hermit in the Gothic forest and his discovery by Flavius Wamba, King of the Visigoths, while hunting there;\* his journey to Rome, in 685, and cession of his monastery to the see of St. Peter, and the grant by Benedict II. of a privilege of exemption to that house; the flight of the Saint and his monks on the invasion of Septimania by the Saracens; his interview at Orleans (?) with Charles Martel, the forgiveness of whose sins is made known to him while celebrating mass;\* his return to his monastery, and his death on Sunday, September 1, 721.

The second part treats of the Invention of the Saint's body, its elevation, and translation to Toulouse in 1562, where the shrine is still preserved in a chapel of the crypt of the church of Saturninus, next to that in which the relics of our royal Anglian martyr, St. Edmund, repose. Then follow an account of the discovery of the Saint's tomb in the crypt of the old abbey church on August 29, 1865, and a list of minor relics preserved in more than eighty different localities, together with notes as to their history, and a detailed account of that of an arm-bone of the Saint in the parish church of St. Giles at Bruges, to which the author was formerly attached. An Appendix to this portion contains an essay by the learned Flemish philologist, G. Gezelle, on the etymology of the name *Alysius*, and the transformations it has undergone in different languages.

The third and largest portion of the work is devoted to a history of the *cultus* of the Saint in Belgium and the North of France. The Appendix to this part contains under the head of "Analectes Liturgiques" extracts from a certain number of Breviaries and Missals of lessons, collects, antiphons, hymns, sequences, and prefaces proper to the feast of the Saint. The author's researches in this direction appear to have been almost entirely limited to the library of the Bollandists at Brussels; my own collection of sequences and hymns, still far from complete, contains nearly three times the number here published.

The work is preceded by an account of the authorities consulted, and is terminated by a full index of names of persons and places, but (I regret to say) no *Index rerum*. The typography is excellent.

W. H. JAMES WEALE.

\* These two events are frequently represented in mediaeval art and constantly misinterpreted. One of the most beautiful examples with which I am acquainted are the two wings of a reredos, by a Franco-Netherlandish painter, formerly in Thomas Emerson's collection, one panel of which now belongs to Lord Northbrook and the other to Lord Dudley.

#### SOME BOOKS ON POLITICAL ECONOMY.

*Property and Progress: or a Brief Enquiry into Contemporary Social Agitation in England.*  
By W. H. Mallock. (John Murray.)

*The Land and the Labourers.* By C. W. Stubbs. (Sonnenschein.)

*The Future Work of Free Trade in English Legislation.* By C. E. Troup. (Fisher Unwin.)

*Profit Sharing between Capital and Labour.* By Sedley Taylor. (Kegan Paul, Trench, & Co.)

*Land and its Rent.* By Francis A. Walker. (Macmillan.)

MR. Mallock's *Property and Progress* deals in a controversial manner with the socialistic theories of Mr. George and the socialism of Mr. Hyndman. It is made up of articles which recently appeared in the *Quarterly Review*; and these, after affording some comfort and edification, we hope, to the readers of that periodical, are now addressed to a wider public. Socialism may never have much direct influence in this country. There can be no doubt, however, that it is one of the most formidable movements of modern times. Even in England its indirect influence has already been very considerable; and in the future it is likely to be greater still, in exciting discussion about the laws, in modifying our ideas of the province of the State, and generally in its solvent and disintegrating action on the current views of political economy and government. It is probable, then, that for a long time to come the English public will have to hear much of the strange and, as many think, horrid and monstrous phenomenon called Socialism. The ethical principle which underlies the phenomenon is a good and noble one, and has even a Christian appearance which would surprise many who identify socialism with the latest abominations of the revolutionary spirit. The principle is that we should work for the common good, and for ourselves only as part of the whole. It is a strange perversity of things that so excellent a principle has come to be associated with some of the most violent forms of revolutionary fanaticism, with this further untoward result that even competent writers regard the revolutionary aggressiveness as of the very essence of the system. The truth is that the lawless aggressiveness of continental socialism is simply the natural response to the repressive despotism of the continental governments. The violence is only an accident, which is more or less common to all political change on the continent. Secret conspiracy and violent outbreaks are inevitable in all popular efforts after improvement under arbitrary rule. In a free country the case should be entirely different. The best corrective to fanaticism is free and open discussion. The fanaticism of socialism will not live long under the light of critical enquiry; and the good the new creed has to offer will, we may hope, find acceptance from a free and progressive society. If we wish to form a just estimate of the socialistic movements of our time, it is necessary, we think, to give some weight to these considerations. As it appears to us, it is the serious defect of Mr. Mallock's book that he makes no distinction between the spirit and principle of the new movement, and the errors and exaggerations with which it is attended. The great work of Mr. George is full of sophistry. It is a continual marvel how a man of such earnestness and ability could fall into all these errors in a single volume—errors so patent that we question whether his economics are worth the powder and shot that have been expended on them by so many learned controversialists. As it is being so often done, however, we must assume that it is worth doing; and it must be admitted that Mr. Mallock has per-

\* This was probably Dr. Roy's last course of lectures as Brown Professor. He has been elected to a Professorship at Cambridge.



formed his part on this occasion with much acuteness and success. The like should be said also of those other parts of his book in which he sets forth the shortcomings and exaggerations of Mr. Hyndman. It is not at all surprising that many of the theories and statements of the innovators should be one-sided, exaggerated, and false; and it is right they should be duly exposed. Every contribution towards the enlightening of the English mind on these topics should be thankfully received. Yet we doubt greatly whether logical controversy profiteth much in questions of this nature. Mr. George represents one of the great movements of our time, badly in many respects, yet in others worthily and powerfully. The great democracy, having in many countries already obtained a vote, now desires a competent portion of the other good things of this life. In the face of so massive a force, the flourish of controversial weapons, by whomsoever handled, is of little avail. What is wanted is the sympathetic intelligence that can direct it to a reasonable realisation of its wishes in the paths of law and order.

Of true answers to Mr. George there is but one; and they alone can give it who are inspired by the same sympathy with the poor as Mr. George, but have a firmer hold of the facts and principles concerned—who have the like hopefulness and determination to introduce a better state of things, combined with a clearer conception of the real conditions of success. A praiseworthy example of this is found in Mr. Stubbs's book, *The Land and the Labourers*. It is a record of facts and experiments in cottage farming and co-operative agriculture, including an interesting account of the author's trial of the allotment system on his own glebe land at Granborough. It is worth noting that the allotment average of wheat produced per acre was forty bushels as against the English average of twenty-six. The socialistic experiment made fifty years ago at Ralahine, in county Clare, which prospered so well for a short time, and then came to an untimely end through a gambling proprietor, is told with spirit. Too great praise cannot be given to such kindly and genial efforts to raise the English labourer as have been made by Mr. Stubbs.

*The Future Work of Free Trade in English Legislation* is the Cobden Club Prize Essay for 1883. The book is a clear and masterly treatment of the subject. Mr. Troup handles his theme with reference to financial reform, the land, and monopolies; and under each head he writes with sound judgment and moderation on points which so frequently call forth the opposite qualities. It is also an excellent feature of the book that the author insists so firmly on the relative nature of economic principles. This is plainly necessary when the misguided enemies of political economy condemn it, because it does not teach the whole duty of man, and unkind friends speak of it as if it really pretended to do so.

Mr. Sedley Taylor's is a most excellent work on a very important subject, the system of Profit-sharing. Since 1842, when it was started in Paris by Leclaire, that system has made great progress in France. It has been successfully adopted by large firms in various departments of trade; and it has been the subject of inquiry by "two public commissions appointed by the Prefect of the Seine and the Minister of the Interior respectively, and by a committee of the Chamber of Deputies." The profit-sharing system is probably the best proximate solution of the industrial difficulties. It is not a violent and abrupt departure from the present arrangements; it gives harmony and stability to the relations of employer and employed; it supplies the latter with the much-needed element of

hope and a real stimulus to improve in every way; it tends also to lessen waste and to secure better work. All who are interested in industrial questions should read these papers on Profit-sharing by Mr. Sedley Taylor.

Prof. Walker's *Land and its Rent* is a re-statement of the Ricardian theory of rent, followed by a criticism of the heresies of Bastiat, Leroy-Beaulieu, J. S. Mill, and the inevitable Mr. George. The treatment is clear, able, and learned; but we doubt whether it is in the interest of mankind, or of truth, or of political economy, to attach such importance to the theory of rent.

T. KIRKUP.

#### CURRENT LITERATURE.

*The Princess Nobody*: a Tale of Fairy Land, by Andrew Lang. After the Drawings by Richard Doyle. Printed in Colours by Edmund Evans. (Longmans.) We live in an inverted order. While the boys are still at home for their summer holidays, the first gift book for next Christmas has already reached us. It ought to be laid up, like a yacht, for some four months, though the sharp eyes of our youngsters have already found it out. The illustrations are confessedly not new. They were probably familiar to our parents when they were in the schoolroom. They certainly disprove the common vaunt that no artists for children lived before R. Caldecott and Walter Crane and Kate Greenaway. Some of the pictures recall what is undoubtedly Doyle's most famous work, the frontispiece to *Punch*; others suggest to our mind—we have no opportunity of verifying the reminiscence—the illustrations to *The Rose and the Ring* and to *Brown, Jones, and Robinson*. The reproduction in colours has been executed with marvellous success, except, perhaps, in the case of those in monochrome. The task undertaken by Mr. Lang was no easy one, as none knows better than himself. He has had to write a text subordinate to the illustrations, when the artist is no longer able to lend any help. Each separate picture was already full of life; but it remained to supply the connecting links—in short, to tell the story. This he has done in a straightforward fashion, without discursions or moralising. The familiar hand is revealed only in two ballades, and in a few recondite allusions to savage folk-lore. Our readers may like to see the *envoy* to the "Ballade of Dedication":—

"Girls, may you ne'er know fear nor hate;  
Boys, field like Mr. Royle!  
And, please, don't say I desecrate  
The works of Dicky Doyle."

WE would also mention here the first bound volume of the *English Illustrated Magazine* (Macmillan). The text is at least as readable as that of any other periodical, and the magnificent woodcuts fully deserve this permanent form. Turning over the pages, the series of papers by Mr. Austin Dobson on corners of old-fashioned London leave the strongest impression; and among the illustrations we are disposed to rank highest those to "The Unsentimental Journey through Cornwall." We observe that "The Armourer's Prentices" has been brought to an abrupt end in order that it may not outrun the twelve months. It is noticeable that the Table of Contents records the names of engravers as well as those of artists, and that the decorative designs at the headings, &c., of the pages are also duly included.

*Firelight Stories* (Boston, U.S.: Roberts Bros.) is the latest volume in which an American poetess of real mark—Louise Chandler Moulton—has gathered together stories which delight not only the young, but those among the old whose feeling is keen and fresh. Mrs. Moulton's conceptions are always poetic, and they are not the least so when the literary form that they assume is that of prose. In

practising the art of poetry she has acquired the quality of terseness. She would find it difficult to be diffuse, and an almost impossible task to be obscure. A vein of humour is apparent in the short stories before us, but that which is yet more evident is their unstrained pathos. The writer is moved by a quite exceptional sympathy for the characters she creates or has observed. A woman of extreme culture, she is at home with the humble and at home with children. Though Mrs. Moulton is an American, many of her tales deal with English life; and it is hardly possible but that she knows that life thoroughly. "The Bargee's Johnny" is a story which had its origin in the explosion on the Regent's Canal. "Solomon Girder's Customers" are a couple of children who frequented the shop of a second-hand bookseller in Oxford Street. There is more than one touch of "the true Dickens" in the humour and sadness of this tale. But of all these brief fictions we deem the one that is entitled "Roger Faithful's Invention" to be the most profoundly pathetic. Roger Faithful, like Bernard Palissy, was an enthusiast who recked not of his kindred. He paid the penalty of his neglect, and it went ill at last with the "invention" to which he had sacrificed so much. These stories are often very sad, but they are never bitter. They are pure and honest, and of good report.

WE have received from Mr. Elliot Stock a second edition of *Days and Hours in a Garden*, by E. V. B., of which the first has been scarcely six months before the public. It was difficult to improve upon the elegant form in which Mrs. Boyle's graceful fancies were first embodied; but her publisher has proved not unequal to the effort. The paper is now white, instead of whitey-brown; the type is larger, and more clearly cut; and the volume has become somewhat higher and thinner. For the benefit of those curious in such matters, we may add that the addition of a note on p. 109 has the result of augmenting the new volume by just two pages.

THE favour with which Musurus Pasha's translation of Dante's *Inferno* into Modern Greek was received has encouraged him to proceed with his work, and to publish a translation of the *Purgatorio* in that language (Williams & Norgate). This volume is characterised by all the merits of its predecessor—its accurate rendering of the original, its singular and well-sustained versification, and the useful notes which are appended to it. We are glad to learn from the Preface that there is a prospect of Musurus Pasha completing his task by translating the *Paradiso*.

WE have to acknowledge two "curiosities of literature," each in its way displaying a considerable amount of ingenuity and expense, which lovers of real books may possibly think misplaced. The one is entitled—at least on the cover—*Quads within Quads*, and is issued by "Ye Leadenhall Presse" of Messrs. Field & Tuer. It consists of a book within a book, both bound in vellum and tied with yellow silk ribbons. The inner volume, which is enclosed in supernumerary leaves of the other as in a box, is, in size, paper, and type, an imitation of the royal 304mo. edition of Peele's *Tale of Troy* (1604). The text of both volumes is substantially the same, being a reprint of printers' witticisms from the *Paper and Printing Trades Journal*, whose authorship we may safely assign to Mr. Andrew F. Tuer. The other "curiosity" is an English adaptation of *Er, Sie, Es*, a German skit upon the possibilities of Egyptian discovery, inspired by the Shapira fraud. The original author was Herr Seyppel, of Düsseldorf; and the present version, though issued by Mr. Elliot Stock, has been produced by a Düsseldorf lithographer. The text has under-

gone some change, and the pictures have also been modified to suit the English market. Considering the extraordinary make-up of the work, we are surprised that the price asked for it is only six shillings.

WE have received the first of "The Canterbury Poets"—why Canterbury?—a series of shilling volumes, edited by Mr. Joseph Skipsey, and published by Mr. Walter Scott, of New-castle-on-Tyne. This volume contains a selection (though it is nowhere stated to be such) from the poems of Coleridge, with a prefatory notice, biographical and critical, by the editor. It is nicely printed and bound; and the enterprise altogether is to be commended.

#### NOTES AND NEWS.

PROF. MINTO is writing the article on "Alexander Pope" for the new edition of the *Encyclopaedia Britannica*. He has been led to adopt a view of Pope's character generally much more favourable than that taken by Mr. Elwin, and will have something new to say about the relations between Pope and Addison.

WE understand that Messrs. Sampson Low will be the publishers of Mr. Joseph Thomson's narrative of his recent travels and explorations in the region between Zanzibar and the Victoria Nyanza.

THE Bishop of Exeter's Bampton Lectures for this year will shortly be published by Messrs. Macmillan under the title of *The Origin and Nature of Scientific Belief*.

M. GUSTAVE MASSON has written a little work on Richelieu, by the light of the most recent research, which will be published by the Society for Promoting Christian Knowledge in their "Home Library."

MR. F. MARION CRAWFORD's new novel, to be published immediately by Messrs. Chapman & Hall, is called *A Heartless Politician*. The scene is laid in America.

MESSRS. HURST & BLACKETT have in the press a new work, by Mr. Fitzgerald Molloy, entitled *The Life and Adventures of Peg Woffington*: with Pictures of the Period in which she lived. It will be in two volumes.

THE two next volumes in the series of "Diocesan Histories," published by the S. P. C. K., will be *Norwich*, by the Rev. Dr. Augustus Jessopp, and *Winchester*, by the Rev. W. Benham.

MRS. J. HARRIS STONE, who gave us last winter *Norway in June*, has written for this year a book on the Canary or Fortunate Islands. In company with her husband she has recently visited every one of the seven islands that make up this group; and her book will be illustrated with photographs taken by him.

*A Sheaf of Ballads* is the title of a new volume of poems by Mr. J. J. Britton, announced by Mr. Elliot Stock. The poems are mostly founded on well-known ancient ballads, and, in a measure, preserve the quaint style and treatment of the originals.

MRS. K. KROEGER, the daughter of the German poet, Freiligrath, has translated Brentano's *Fairy Tales*, and they will be published shortly by Mr. T. Fisher Unwin, with twenty-two illustrations by Mr. F. C. Gould. We understand that this is the first time these tales, so popular with German children, have appeared in English.

MR. FISHER UNWIN has also in the press a book on Italian life and scenery, by Mme. Linda Villari, entitled *On Tuscan Hills and Venetian Waters*, which will be illustrated with ten sketches by Mrs. Arthur Lemon.

NONE of the gift-books that last Christmas

brought gave us more pleasure than Mrs. Ewing's *Jackanapes*. This year we are to have another little book from her somewhat similar to that. It is a tale of rustic life, called *Daddy Darwin's Dovecot*; and, like *Jackanapes*, it will be illustrated by Mr. Caldecott, and published by the S. P. C. K. at one shilling.

THE same society will also publish a series of verse books by Mrs. Ewing, with coloured illustrations by R. André; and six story books and four Scripture history books, also illustrated by R. André.

AMONG the other illustrated story books announced by this society we may mention *The Little Old Portrait*, by Mrs. Molesworth; *Under the Snow, and Other Stories*, by Mrs. Macquoid; *Griffinhoof*, by Crona Temple; *The Mutiny on the "Albatross"*, by F. F. Moore; *The Pensioner's Daughter*: a Story of 1758, by Esmé Stuart; *The Magic Flute*, by Mary Linskill; *Muriel's Two Crosses*, by Annette Lyster; and *A Turbulent Town*; or, the Story of the Arteveldts, by the Rev. E. N. Hoare.

THE Religious Tract Society have in the press the following works:—*Mahomet and Islam*: a Sketch of the Prophet's Life from Original Sources, and an Estimate of his Religion; *The Honey Bee*: its Nature, Homes, and Products, by W. H. Harris; *The Sweet Story of Old*: a Sunday Book for the Little Ones, by Hesba Stretton, with twelve full-page coloured illustrations, by R. W. Maddox.

MR. JOHN HOGG's announcements for the coming season include *The Birthday Book of Art and Artists*, by Estelle Davenport Adams, printed in brown ink, with twelve floral illustrations; *The Band of Mercy Guide to Natural History*, by Vernon S. Morwood, with fifty-nine illustrations; *Self-help for Women*, by "A Woman of Business"; *Stories out of School Time*, by Ascott R. Hope; *The Adventures of Maurice Drummore*, by Landon Meadows; and also several new editions.

THE *Memorials of Charles Whitehead*, which was originally announced for publication last spring, will be issued during this month by Mr. Elliot Stock.

THE forthcoming volume in the "Golden Treasury" series was described in the ACADEMY last week not quite accurately as a "Selection" from Keats. Mr. F. T. Palgrave, the editor of the volume, writes to us that that term applies only to a very small number of Keats's posthumous poetry, which will be appended to the rest. The bulk of the book will consist of a reprint, as absolutely literal as possible, of the three volumes published by the poet himself, with notes and illustrations. The editor's object has been to combine a correct text with a portable volume.

THE last work which Capt. R. C. Temple, of the Bengal Staff Corps, has taken in hand is a translation into English of some voluminous Persian MSS., which ought to throw much light upon the consolidation of the Sikh power in the Punjab. These MSS. contain the memoirs and diary of Lala Sohan Lal, who was *vakil*, or representative, of the East India Company at the Court of Ranjit Singh from 1812 down to the British annexation. It is estimated that the work will form eight volumes of 500 pages each. Intending subscribers should apply to Messrs. Trübner.

AN important step has recently been taken by the Corporation of Hull. The number of historic documents in the possession of that body, which is very large and of great antiquarian interest, is to be set in order and calendared by Mr. T. Tindall Wildridge.

THE Rev. J. C. Atkinson, of Danby, has in hand, for the next part of his *Records of the North Riding of Yorkshire*, a most interesting

list of all the county organisations in view of the Armada scare in 1588; also the separate or individual wapentake organisation, and that of each separate township or parish, the latter in the writing of William Mauleverer, one of the most intelligent and active justices of that date. The lists comprise "beacons, footmen, horsmen, bills, callevers, archers, swerdes, daggers, head-peices," &c. The returns of the same, as well as major matters, are all set down with a minuteness and accuracy beyond praise. This Yorkshire Record Society needs more members to enable it to print its immense store of materials more rapidly.

THE second volume of *Topography and Natural History of Lofthouse*, by Mr. George Roberts, of Lofthouse, near Wakefield, is in the press. In addition to the continuation of the Natural History and Rural Notes, it will contain an account of past and present customs; notices of places of worship; further notes on the old Lofthouse families—Hipron, Watson, and Lyley; a revised list of church sun-dials; and a short memoir of Charles Forrest, the discoverer of Rock-Sculptures on Rombalds Moor. The volume will be privately issued to subscribers only.

*Traced and Tracked* is the title of a new volume by James McGovan, the Edinburgh detective, which will be published early in October by Messrs. Simpkin, Marshall, & Co.

MR. WILLIAM ANDREWS, of Hull, will contribute to a number of newspapers a series of articles under the title of "Byways of History and Biography."

MR. ELLIOT STOCK will in future be the London publisher of *Sunday Talk*, issued by Messrs. Dunn & Wright, of Glasgow.

MESSRS. HODDER & STOUGHTON will be the publishers of the volume of sermons by the Rev. Dr. Alexander Maclaren, of Manchester, announced in the ACADEMY last week.

NOW that we are expecting shortly the first volumes of Mr. Leslie Stephen's *Dictionary of National Biography*, it may be interesting to note the progress made by some similar undertakings on the continent. The *Allgemeine Deutsche Biographie*, begun in 1875 under the auspices of the Munich Academy, has just issued its nineteenth volume, which finishes the letter L. The most notable articles in this volume are "Luther," by Prof. Köstlin, and "Lessing," by Dr. Redlich. The *Biographisches Lexikon des Kaiserthums Oesterreich*, begun in 1856, and carried on by the energy of a single man, Herr C. von Wurzbach, has reached its forty-ninth volume and the letter V. A local enterprise, the *Lexikon der Hamburgischen Schriftsteller bis zur Gegenwart*, was begun in 1849, and was finished last year by the issue of the second part of its eighth volume. The *Biographie nationale* of the Belgian Academy published its first volume in 1866, and the second part of its eighth volume, coming down to the end of G, this year.

M. AUGUSTE VITU is writing a critical estimate of Crébillon, which will be published as an Introduction to a collected edition of his works. It appears that no play by Crébillon has been acted at the Théâtre française since 1864.

A WHITE marble tablet has been affixed to the house in Paris—76 rue d'Assas—where Michelet lived, with an inscription recording the fact.

THE Institut nationale de Géographie at Brussels has undertaken to publish a series of maps of the chief cities of the Netherlands in the middle of the sixteenth century, when they were at their zenith of prosperity. The basis of the work will be the survey executed by James van Deventer at the command of Charles V.



and Philip II. between 1550 and 1565, many of whose drawings are preserved in the Bibliothèque royale of Belgium. The maps, or rather plans, will be reproduced by chromolithography, with an elaborate historical explanation to each. The total number will be one hundred, to be issued in twenty parts at 10 frs. each. Malines and Valenciennes have already been published. For the former the text is written by M. Ruelens, keeper of the MSS. at Brussels, who is the editor-in-chief of the series; for the latter, by M. Wallon, the French historian.

THE *Fanfulla della Domenica* of Rome, for August 31, contains a long review of Vernon Lee's *Euphonia*, by Sig. Carlo Placci.

#### AMERICAN JOTTINGS.

MESSRS. HARPER BROS., of New York, announce a "complete" edition of the poetical works of Tennyson, with an introductory sketch by Mrs. Ritchie (Miss Thackeray), and illustrations and portraits. The edition will include the early poems omitted from the present editions, and also all recent contributions to the magazines, &c. In the Index the date will be given of the edition or place where each poem first appeared.

A curious case, closely touching the question of international copyright, was decided lately in New York. The plaintiffs (technically termed "orators") were the representatives in title of Mr. James Johnston, an English publisher, who had assigned to them the exclusive right to issue in the United States a series of juvenile publications known as the "Chatterbox" series. The defendants had brought out a rival series, similar in appearance and style, and bearing the same name. The plaintiffs, therefore, applied to a court of equity to restrain such publication. It was admitted that no question of copyright arose, and that the defendants were entitled to reprint the books of the plaintiffs. But it was argued that the defendants had no right to represent their books as being those of the plaintiffs, which they did by imitating their style and by borrowing the name "Chatterbox." This contention was adopted by the judge, who granted the injunction asked for. So far as appears, he rested his decision upon the broad ground that "Johnston had the exclusive right to put his own work as his own upon the market of the world. No one else had the right to represent that work as his."

ARRANGEMENTS are being made for the issue of an American edition of the *Illustrated London News* on the same day as its publication in England.

THE New York *Critic* of August 30 is composed almost entirely of poems and letters addressed to Dr. Oliver Wendell Holmes, congratulating him on his seventy-fifth birthday.

#### MAGAZINES AND REVIEWS.

Macmillan's *Magazine* prints an address delivered by the Rev. M. Creighton to the Archaeological Institute, at Newcastle, on "The Northumbrian Border." It is an historical sketch of the chief stages in the history of the formation of the northern Borderland of England. Mr. Mahaffy discusses the causes of "The Decay of Genius," which he attributes to the spread of competitive examinations. He assumes the decay of genius to be a proved and accepted fact. He does not consider whether or no, historically, men of genius have always been recognised in their own day; nor does he consider how often in the past long intervals of barrenness have led up to a period of rich harvest. Before speculations on the causes

which affect the production of genius can be useful, they must be compared with the results of past experience. Mr. Mahaffy falls into the common mistake of thinking that the present century is about as long a period as all the rest of modern history put together.

THE September number of the *Antiquary* is a very interesting one. Mr. W. Carew Hazlitt contributes an account of the adventures of his kinsfolk in America a century ago (1783-87). His information is gathered from an unpublished MS. written between the years 1835 and 1838 by a member of the family who seems to have been a most observant and amiable woman. We wish the MS. could be published in full. Mr. C. Staniland Wake gives us the first part of a dissertation on the Nevills of Raby and their alliances. It is by no means light reading, as it is full of genealogical detail; but it is an important paper, because it gathers from widely-scattered sources some of the more important facts relating to the genealogy of this noble house. The Nevills, unlike most of their feudal contemporaries, have cast off many off-shoots, and their history must interest many of their blood and name who are living at the present day. Mr. J. Theodore Bent publishes extracts from a journey to Manchester and Liverpool in 1792. There is nothing very striking in it, except that it gives us some additional power of realising the vast change that has taken place in our material surroundings within the period of a century. One day the traveller

"went round the fields and villages about Shepley [and] saw several coal-pits, and a steam-engine that pumps the water out of some of the pits; strange and amazing invention I think this is!"

A modern note-maker would hardly think an ordinary steam-pump worth notice. Mr. H. B. Wheatley carries down his account of the Adelphi and its site to modern times.

In the *Revue Historique*, M. Grammont continues his interesting "Etudes algériennes," and gathers a quantity of information respecting the nature of the treatment which Christian captives experienced from the Barbary corsairs. M. Reuss reviews the results of modern German investigation of the history of "Mary Stuart, Bothwell and Darnley." He comes on the whole to the conclusion, which now seems likely to prevail, that she was a woman of strong passions who lived in savage and wicked surroundings, from the influence of which she could not escape. She was culpable, but less so than her enemies. M. Henry publishes some unedited letters of D'Alembert to Mdlle. de Lespinasse, written in 1763, when he was on a visit to Frederick the Great. They illustrate Frederick's relations towards men of learning. A bibliographical article by Prof. Stern gives an account of the books recently published in Germany dealing with Luther and the Reformation.

THE *Deutsche Rundschau* contains an oration by Herr du Bois Reymond on "Diderot," which is full of fine criticism. He points out Diderot's affinity to English thought, and says that no one save Shakespeare and Molière could write dialogue so forcibly as Diderot. Herr Schmidt has an appreciative article on "Berthold Auerbach," founded upon his correspondence, which has been recently published. Herr Ernst von Stockmar writes a letter to the editor on "The Death of Princess Charlotte of England." He defends Stockmar from the imputations of cowardice in dealing with the case which have been frequently cast upon him.

CONTINUING the interesting collection of popular names, beliefs, sayings, &c., relative to the rainbow, the enterprising editors of *Mélusine* have now undertaken several researches valuable to marine folk-lorists. In the numbers for

August and September they began collecting the folk-lore of different countries touching St. Helen's fire, phantom ships, the tide, and the song of the diver, of which latter they publish several versions, both music and words. For October, winds and tempests at sea will be treated; and these researches are to be followed by others as to the genii of the sea, fabulous monsters, floating islands, oblations to the sea, sailors' tales, proverbs and riddles concerning the sea, &c.—in short, all the folk-lore of the sea. From the English, lovers of the sea *par excellence*, the editors of *Mélusine* no doubt expect much help, and will be glad to receive communications on these subjects at 6, rue des Fossés St. Bernard, Paris.

#### ORIGINAL VERSE.

##### LIBRARY RUBBISH.

THE dusty books that rot on topmost shelves in shame,  
Unread, untouched for years—unknown!—till faded looks  
The very gilding which of old in light did name  
The dusty books.

Who knows what buoyancy of breathless hope,  
That brooks  
No fear, once bade each woo the fickle heart of Fame,  
While lingered o'er each line what love-resplendent looks?

What soul-confessions hold—who knows?—what life-work claim  
Those pages dead-leaf-hued, forgotten in darkling nooks? . . .  
Oh, pitiful! disdained by glory's sweet acclaim,  
The dusty books!

FRANCIS EARLE.

#### SELECTED FOREIGN BOOKS.

##### GENERAL LITERATURE.

- BASILE, G. B. F. *Curvatura delle linee dell' architettura antica*. Palermo: Tip. dello Statuto. 100 L.  
CAVALLUCCI, C. J. *Manuale di storia della scultura*. Vol. I. Turin: Loescher. 9 M.  
FOURNEL, V. *De Malherbe à Bossuet: Etudes littéraires et morales sur le XVII<sup>e</sup> Siècle*. Paris: Firmin-Didot. 3 fr.  
LEHR, E. *Éléments de droit civil anglais*. Paris: Larose. 12 fr.  
MARIOTTI, C. *San Francesco, San Tommaso e Dante nella civiltà cristiana, e le relazioni tra loro*. Venice: Tip. dell' Ancora. 4 L.  
MORANDI, L. *Voltaire contro Shakespeare*. Barotti contro Voltaire. Milan: Hoepli. 4 L.

##### THEOLOGY.

- RABBINOVICZ, R. *Variae lectiones in Mischnam et in Talmud babylonicum, etc.* Pars XIV. Tract. Sebachim. München: Rosenthal. 5 M.

##### HISTORY.

- BELOCH, J. *Die attische Politik seit Perikles*. Leipzig: Teubner. 7 M. 60 Pf.  
GESCHICHTSCHREIBER, die, der deutschen Vorzeit in deutscher Bearbeitung. Fortgesetzt v. W. Wattenbach. 72. Lfg. *Jordanes Gothengeschichte*. Uebers. v. W. Martens. Leipzig: Duncker. 1 M. 80 Pf.  
NISCO, N. *Storia d'Italia dal 1814 al 1890*. Vol. II. Roma: Voghera. 7 L. 50 c.  
QUELLEN zur Schweizer Geschichte. Hrag. v. der allgemeinen geschichtsforsch. Gesellschaft der Schweiz. 6. Bd. Basel: Schneider. 7 M. 20 Pf.

##### PHYSICAL SCIENCE AND PHILOSOPHY.

- DASTRE, A. et J. P. MORAT. *Recherches expérimentales sur le système nerveux vaso-moteur*. Paris: Masson. 6 fr.  
FONTANES, F. *Description sommaire de la faune malacologique des formations saumâtres et de l'eau douce du groupe d'Aix dans le Bas-Languedoc, la Provence et la Dauphiné*. Bale: Georg. 15 fr.  
HIDALGO, J. G. *Catálogo iconográfico y descriptivo de los moluscos terrestres de España, Portugal y las Baleares*. Entrega 2. Cuad. 2. Madrid: Cuesta. 100 r.  
KLEIN, F. *Vorlesungen üb. das Ikosaeder u. die Auflösung der Gleichungen vom 5. Grade*. Leipzig: Teubner. 8 M.  
KRAUSS, A. *Die Psychologie d. Verbrechens. Ein Beitrag zur Erziehungswissenschaft*. Tübingen: Laupp. 8 M.  
NICOLIS, E. *Oligocene e miocene del sistema del Monte Baldo*. Verona: Münster. 3 L.  
RIEDEL, O. *Die monologischen Bestimmungen in Kants Lehre vom Ding an sich*. Hamburg: Voss. 1 M.

ROSENBERG, E. Untersuchungen ü. die Occipital-region d. Cranium u. den proximalen Theil der Wirbelsäule einiger Selachier. Dorpat: Karow. 4 M.

SCHNEIDER, G. Die platonische Metaphysik, auf Grund der im Philobus gegebenen Principien in ihren wesentlichen Zügen dargestellt. Leipzig: Teubner. 4 M.

SCHWABING, K. Theorie u. Anwendung der Linien-coordinaten in der analytischen Geometrie der Ebene. Leipzig: Teubner. 2 M. 80 Pf.

## PHILOLOGY, ETC.

BUCHHOLZ, E. Die homerischen Realien. 3. Bd. Die religiöse u. sittl. Weltanschauung der homer. Griechen. 1. Abth. Homerische Götterlehre. Leipzig: Engelmann. 6 M.

CATULLUS, d., Gedichte. Hrsg. u. erklärt v. A. Riese. Leipzig: Teubner. 4 M.

COHN, A. Quibus ex fontibus S. Aurelii Victoris et libri de Caesaribus et Epitomes undecim capita priora fluxerint quaestio historica. Accedunt variae lectiones codicis Bodleiani adhuc ignoti. Berlin: Cohn. 2 M. 80 Pf.

GLOSSAR nominum, ed. G. Loewe. Accedunt eiusdem opuscula glossographica, collecta a G. Goetz. Leipzig: Teubner. 6 M.

GRIMM, J., u. W. GRIMM. Deutsches Wörterbuch. 6. Bd. 13. Lfg. Miscelch—Mönchthum. Bearb. v. M. Heyne. Leipzig: Hirzel. 2 M.

PLÜSS, H. Th. Vergil u. die epische Kunst. Leipzig: Teubner. 8 M.

## CORRESPONDENCE.

## HENRY I. AS AN ENGLISH SCHOLAR.

Colchester: Sept. 5, 1884.

Mr. Freeman, in the Preface to his *William Rufus*, observes that

"there are other things that want printing. I hear from Mr. E. C. Waters that there lurks in MS. a cartulary of Colchester Abbey which contains distinct proof that Henry I. spoke English familiarly. I have never doubted the fact, which has always seemed to me as clear as anything that rested on mere inference can [*sic*] be. But it is something to know that there is direct witness to the fact, though it would be more satisfactory if one could refer to that witness for oneself. In the story, as told me by Mr. Waters, a document, partly in English, is produced in the king's presence; the clerk in whose hands it is put breaks down at the English part; the King takes the parchment, and reads and explains it with ease" p. vii.-viii.).

I recently came across the story in question among some extracts taken from this cartulary (or rather "Register") two centuries and a half ago. It is headed—"Qualiter Abb. G. cartam H. senioris impetravit." According to the MS., the monk Gilbert, on becoming Abbot of St. John's, proceeded to overhaul the charters of the House, and found that the royal confirmation of the founder's grant was missing. After assiduous search had been made for it in vain, he had a fresh charter drawn up in its stead,

"quam Eudoni et Rohaise conjugi ejus per Osmundum priorem trans mare proferri fecit, petens ut a rege Henrico tunc in Normanniâ posito impetrarent confirmari."

Osmund, accordingly, set out from Colchester, and came to their aged founder at his castle of Préaux:—

"Hanc cartam scriptam Osmundus transmare pratellis detulit, ibique communitato consilio, Eudo cum Rohaisâ uxore suâ rotomagi regem adeunt, petitionem tam Abbatis quam suam exponunt, legit Itaque cartam Johannes Baiocensis thesaurarius (?) nobilis et Regis consanguineus, cumque ventum esset ad consuetudines Anglicæ scriptas cessavit, profitens nescire quid esset. Tunc Rex, ipse erat enim optime litteratus, cartam accepit, legit, et iis qui aderant exposuit, deinde, cartam manu tenens et quatiens, diu secum tacite deliberavit. Tandemque, conversus ad eudonem, 'si non esset,' inquit, 'vestri amore vestrique reverentia invitatus ista concederem. Set modo, pro dei amore et vestri, libens omnia concedo,' etc., etc."

The next step was to ascertain the actual words of these "consuetudines Anglicæ scriptas" in the confirmation charter. This charter is not given by Dugdale or by Morant, but from a careful transcript, which I subsequently

found, taken in the last century, I extract the clause in question:—

"Huic libertati concedo additamentum in quo ut ab omnibus aptius et plenius intelligatur nomina consuetudinum Anglicæ ponere libet: Mundbryce. Burhbryce. Miskenninge. Sceapinge. Hlestinge. fryd'sokne. flymenafyrnpe. wergeldfoef. uthleaf. forfeng. fygfeng. fyrdwite. fyhtwite. feardwite. Hengwite. Hamsokne. forstall. Ingfangenfief. saka. sokna. Toll & Team, aliasque omnes leges & consuetudines que ad me pertinent."

We have here not only the actual words of the English that Henry read, but also, surely, an amount of English very unusual in a Latin charter of the date to which this belongs (1119). Now the question, of course, suggests itself. Is the story true? There is so dramatic a fitness in the fact of the "clerk" who breaks down over English words, being no other than the son of Odo of Bayeux,\* that all would wish, and none more, we may be sure, than Mr. Freeman himself, to believe it so. Happily the internal evidence is, I think, distinctly in its favour. In the first place the royal confirmation is not only tested at Rouen, but also as it happens, dated, and its date is 1119, or fifteen years later than the foundation it confirms. This, of itself, would point to there having been an earlier confirmation. In the second place, to those who can read between the lines, it is easy to detect what really happened, and to confirm it by parallel instances. The discovery that a charter was "casualiter amissa" (to quote from another and a later case) was, in mediæval times, no unusual preliminary to claims based on provisions asserted to have been contained in that charter. In this case, the cunning monk of Bec must have had recourse to this device to secure more extensive privileges for his house. And for this he would naturally choose a time when a considerable interval had elapsed since the foundation, and yet while the founder was still alive, and able to exert in favour of his abbey his then great influence with the King. If this were so he was only just in time, for the *Dapifer* died the very next year. This hypothesis would at once explain Henry's reluctance to sign a confirmation which, we are asked to believe, was only a repetition of a former charter. It is, in fact, an anticipation of Charles the Second's reluctance to confirm the patents which he was asked to believe had been granted by Charles the First some sixteen years before (see my paper on "The Somerset Patent" in the ACADEMY of December 8, 1883).

But though there is thus every probability that the story is in substance true, it can scarcely be claimed as "direct witness . . . that Henry the First spoke English familiarly." For I have shown that we can ascertain the very words read by him on this occasion, and that they were merely substantives and not a connected sentence. Moreover, as technical legal terms, they would be precisely those with which Henry was most likely to be acquainted. I do not in any way assert that Henry did not know English; I merely contend that the fact is "not proven" by the story, and that his knowledge of a few legal terms is not inconsistent with the contrary.

With Mr. Freeman would I urge that this Cartulary "wants printing." So far back as 1748 Morant wrote of these fine charters—"At one time or other I shall print them, God willing, with the rest of the charters and grants made to St. John's Abbey." A few years ago, if I remember right, it was ascertained by Mr. F. M. Nichols that no objection would be raised to its publication if sufficient support could be obtained for the undertaking, and so rich are its materials that even Mr. Seebohm has found in it some evidence for his

\* He tests the charter as "ego joh'es baiocensis capellan, regis."

latest work. Nor, I am sure, would Mr. Freeman change his mind as to the necessity for printing it, even though its evidence may prove, in some points, at variance with his conclusions. J. H. ROUND.

## THE EARL OF MACCLESFIELD'S BASQUE MSS.

Oxford: Aug. 30, 1884.

At the kind suggestion of Mr. Allen, Vicar of Shirburn, in this county, Mr. Phillimore, one of the members of the Council of the Cymmrodorion Society, and the writer of these lines went one day last month to have a look at the Macclesfield library at Shirburn Castle. We spent most of the day examining the collection of Welsh MSS. there, which is a most important one; but we were also shown some Basque volumes, the existence of which is not generally known to Basque scholars. While my friend went on making notes of the Welsh treasures, I made some hurried ones of the Basque books, and I communicated them afterwards to Prince L.-L. Bonaparte. At his suggestion I now lay the substance of them before the readers of the ACADEMY.

No catalogue of the contents of the library has ever been published; but there exists an extensive one in MS., which was made some years ago by Mr. Edward Edwards, of Oxford, if I remember rightly what I was told about it. The first Basque book I saw was a translation into Basque of Genesis and of Exodus as far as xxii. 6 inclusive. The writing, which is in a good hand, is on paper of the ordinary foolscap size, and covers 131 leaves, which, with some nine or ten blank ones at the end, make up the whole volume. The press mark is 1 F. 3 North Lib.; and the following is the beginning of the book, as far as the end of the first verse of Genesis:—

"Biblia Saindua testament caharra eta berria iduquitzen dituen bertçia alientçia çaharra eta berria: edo iscritura saindua guera.

Moisseren lehenbicio libarua leneraçione edo ethorguia deithua.

Munduaren creaçione eta disposiçionea seij egunen barnean akhabanericacoa.

Lehen Capitulia.

1. Hastean creatu çituen Iaincoac çerçac eta Lûrra."

I am in doubt whether *akhabanericacoa* is correctly read thus, or whether the *n* should not rather be an *h*; nor would I be quite certain that I have copied all the accents and points correctly. As to the diaeresis, what I have given here as *ia* or *ii* and *ua* or *ui* have the points distributed in the MS., so that a dot stands on each of the two vowels. I should have said that each chapter except the first has a summary of its contents prefixed to it. This volume bears no translator's name nor any indication of the time or place at which it was written; but it appears to be in the same hand as the next volume to be mentioned—namely, a MS. Basque Grammar written in French, and covering 538 pages of foolscap paper; it ends with the words: "Soli deo honor et gloria in sæcula sæculorum amen." Then follows, however, a soiled leaf devoted to some verbal forms, the first of which is the equivalent of the French *Je les avois*. I here reproduce the title-page and the beginning of the section on orthography:—

"Grammaire Cantabrique faite par Pierre d'vrte Min. du s<sup>t</sup> Euangile natif de s<sup>t</sup> Jeandeluz. de la Prouince de Labour dans la Cantabrie francoise ditte vulgairement pais de basque ou bizcaye. Escalherria. ou bizcaya.

"De toute la Cantabrie francoise ou l'on parle le meilleur basque c'est dans la prouince de Labour. qu'on nomme. Laphurdi. et surtout a s<sup>t</sup> Jeandeluz et a Sara deux parroisses de cette prouince distantes de deux petites lieues l'une de



l'autre c'est ce que tout le o anoue vnanimem! en ce pais la."

"Lorthographe Cantabrique.  
Les Cantabres ont les memes lettres, &c."

The use of the cedille is not quite consistent in these MSS., it will be seen, and the *o* for *monde* is surmounted by a longish stroke with another crossing it obliquely somewhat on the right-hand, as if you combined *o* and *ó*. I have noticed a sort of horizontal *†* of the same sort occurring over other words in the MS.; I take the circle or *o* to be meant to be read *monde*, though this abbreviation is new to me, but that is perhaps only due to my want of acquaintance with French MSS.

The next and last Basque work at Shirburn is a Latin-Basque dictionary in the same handwriting. It consists of five foolscap volumes, the pages of which are not numbered; but Mr. Edwards has reckoned them to be no fewer than 2,457, besides interleaves forming no part of the work. The first volume begins with preliminary notes which take up four pages; then comes the dictionary proper, which ends unfortunately with the Latin word "commotus." The idea of a dictionary on such a scale was a grand one, and it is a pity that the author did not succeed in accomplishing his task; as it is, it contains a vast number of Basque words and Basque phrases. The title-page and the beginning of the first article run thus:—

Dictionarium Latinocantabricum. Diccionário Latignescara. vel

Latignescarazco Diccionarióa  
vel

Diccionário Latignescarázcoa.

a. ab. abs.

ab oriente. orientetic. etc

According to the notes by Mr. Edwards in the Catalogue, some of these Basque MSS. were lent to Mr. Samuel Greathed in 1807, who published some remarks on them in the *Archæologia*, which, I am sorry to say, I have not yet had time to consult. Mr. Edwards tries to trace the Basque treasures to the possession of the following gentlemen:—Mr. W. Jones (the father of Sir William Jones), Dr. Edward Browne, Ed. Llwyd, and Moses Williams, the collector of the Welsh MSS. at Shirburn, who died in 1742. *A propos* of the last-mentioned Welshman, I may add that some small leaves containing Welsh things apparently in his handwriting will be found inserted in the middle of the third volume of the dictionary.

I have now exhausted my notes, and I abstain from giving any surmise of my own as to the date and history of these Basque MSS. The year 1700 has been suggested to me as the approximate date of the handwriting; but cannot the date and history of Pierre d'Urte be ascertained? That is one of the questions which the MSS. suggest, but it is only one of them, and a preliminary one. The principal question after all will be, What is the linguistic value of d'Urte's works? This I must leave to Basque scholars, hoping that Prince L.-L. Bonaparte and others will take an early opportunity of examining the Macclesfield treasures for themselves.

JOHN RHYS.

#### KING ARTHUR.

Queen's College, Oxford: Sept. 8, 1884.

I hope to return on a future occasion to the points raised by Mr. Palgrave in regard to my Arthurian theory, though to discuss them adequately would require a considerable amount of space. I only wish now to correct a misunderstanding upon his part, which is no doubt shared by others. I in no way identify Artorius and Ambrosius; on the contrary, if my conjecture is correct, Artorius, or Arthur, would be a generation or two later than Ambrosius, though a member of the latter's family.

My assertion that Maelgwn "was originally only a prince of a district (Gwynedd) in North Wales" is based upon the earliest Welsh tradition about him of which we know, that, namely, embodied in Nennius (*Hist. Brit.* 62), where Gwynedd is made the limits of Maelgwn's sovereignty. It is true that, in an earlier chapter (14), the *Historia* describes his ancestor, Cunedda, as occupying other districts in Wales; but these were divided among his numerous sons, and did not extend beyond the borders of the principality.

I fancy that Mr. Palgrave and myself differ widely in our opinions as to the value to be assigned to Geoffrey of Monmouth, and what Mr. Skene calls the "Four Ancient Books of Wales," as well as in regard to the age of the legends and allusions they contain. Such questions, however, cannot be discussed in a letter; and I will only mention here that I believe Modred and Guinevere to belong to Celtic mythology, and not to have usurped the places and names of real personages until the Arthur of history became the Arthur of romance. Geoffrey collected his names from history, mythology, and tradition alike, and, as it seems to me, *invented* for a polemical purpose a large part of the events he connects with them. This is obviously the case in his account of Arthur, whom he mixes up with Maximus. As for the Nuth of William of Malmesbury, I believe him to be the same as the Lot of Geoffrey, both, as Prof. Rhys has pointed out, being variant forms of the name of an early British water-deity whose altars have been discovered in Lydney Park (*Celtic Britain*, p. 259).

A. H. SAYCE.

London: Sept. 9, 1884.

Forty-two years ago M. de la Villemarqué (*Contes populaires des ancis Bretons*, pp. 65-73) endeavoured to foist Maelgwn into the later Arthurian romance as the original of Lancelot. He based his argument upon the same passage of the *Vita Gildæ* as that chosen by Prof. Sayce. Upon this theory the former possessor of my copy of the *Contes populaires* has made the following marginal note:—"Si ce Mael rappelle quelqu'un c'est Mordred et non le parfait Lancelot"—a somewhat curious anticipation of the Professor's discovery.

Mr. Palgrave comments upon the amazing difference between the historical Arthur of the sixth century and the romantic Arthur of the twelfth. The word "amazing" is, if anything, too weak. If all the passages, either directly or indirectly inspired by Geoffrey, are cut out of the romances, what remains has really no connexion whatever with the *Arthur-Sage* as found in Nennius. The Arthur of romance would seem to be a South-British figure, and may best be described as a Kymric Fionn. The two heroes have, in the latter part of their career, nearly everything in common, save that in the Gaelic legend the passing to Avalon is transferred to Oisín, Fionn's son. Like Arthur, Oisín, thanks to the love of a Sidh lady who corresponds to Morgan le Fay, is carried away to Tir na n-oge, the land of perpetual youth, beyond or below the Western sea. Curiously enough, the story of Arthur's youth has but little likeness to that of Fionn's. There is, however, a North-Kymric hero, Peredur, whose legend, as I have already shown (*Folk-Lore Record*, vol. iv.), presents the most striking and suggestive parallels to that of Fionn. Does not this give some colour to the hypothesis, due to the ingenious compiler of Mr. Quairitch's *Catalogue of Romances of Chivalry*, that Peredur = Mab Eredur, and that Eredur may be akin to Arthur? Upon this supposition there would be an original Kymric legendary Arthur, corresponding in almost every respect to the Gaelic Fionn. The Northern Kymry have kept the story of his youth and struggles,

the Southern Kymry that of his after sway, the faithlessness of his wife, his final overthrow, and his passing away to the isles of the blest. As for the historical North-British Romanised chieftain who led the national resistance to the Saxon invader in the sixth century, may not his name have been really the Kymric equivalent (whatever its precise form) of Arthur, and may not Artorius be a Latin rendering instead of the original form? If there is anything in this theory, the divergence between the historical and the legendary Arthur is accounted for. The two have nothing to do with one another; and, had the former never lived, had none of the famous twelve battles ever been fought, the latter would still have ruled at Camelot, and passed away to Avalon, Lancelot would still have loved, and Guinevere been faithless.

I trust my remarks may induce Mr. Palgrave to give the readers of the *ACADEMY* the benefit of his views upon this most obscure and fascinating subject. ALFRED NUTT.

#### "IRELAND IN THE SEVENTEENTH CENTURY."

Bromley, Kent: Sept. 7, 1884.

I am sorry that Miss Hickson has so misunderstood my letter as to imagine that I had charged her with partiality. In my review of her book I stated that its internal evidence was in her favour in this particular. When I wrote that her work would have a certain effect "unless she can be proved to have exercised partiality in her selections," I said no more than I should say of any selection made by myself. To select so as to give a complete idea of any whole is almost, if not quite, impossible; and even to select so as to give only a fair idea of the whole is excessively difficult. What I really had in my mind was that the writers of some very violent attacks on the value of the depositions would do well to follow up their blow by genuine work on the depositions themselves. The external evidence against them is not without weight, but it is far from being conclusive; and, if they are really as false as is asserted, a minute investigation would settle the matter by revealing contradictions. It is not my business—mainly occupied as I am with English history—to prejudge the result of such an inquiry. SAMUEL R. GARDINER.

#### SCIENCE.

TWO SCANDINAVIAN GRAMMARS.

*A Simplified Grammar of the Danish Language.*  
By E. C. Otté.

*A Simplified Grammar of the Swedish Language.*  
By E. C. Otté. (Trübner.)

It is obviously desirable that a reviewer of these two works should know what is the exact purpose which Messrs. Trübner's "Collection of Simplified Grammars" is intended to serve. This knowledge, however, is not very easy to obtain, as the statements contained in the publishers' advertisement appear to be mutually contradictory. In the first place, we are told that "the object of the series is to provide the learner with a concise but practical introduction to the various languages"; and it is claimed that each Grammar included in the collection is written on such a plan that "the accidence and syntax can be thoroughly comprehended by the student at one perusal, and a few hours' diligent study will enable him to analyse any sentence in the language." Now this, if it stood alone, would be perfectly intelligible. No doubt such a promise of a royal road to grammar may

at first sight look like quackery; and it would certainly be absurd to imagine that "a few hours' study," however "diligent," of a simplified grammar would suffice to enable even the cleverest learner to analyse any sentence in Greek or Sanskrit. Still, it may be admitted that there are many languages with regard to which this ambitious promise is not incapable of being fulfilled, provided that the student already possesses a knowledge of several other tongues, and is endowed by nature with a fair share of linguistic faculty. With strict economy of space it is possible that a grammar capable of answering the special purpose indicated in the words already quoted might, in most cases, be compressed within the narrow limits assigned to the volumes of this series. But we are further informed that these Grammars are to serve as books of reference for the comparative philologist, that the respective languages are to be treated on scientific principles, and that "no arbitrary rules are to be admitted." This implies a second object, and one which is totally incompatible with that which has been previously described. If a grammar is intended to convey, as rapidly as possible, such a knowledge of a language as can be turned to practical account, it ought to consist very largely of "arbitrary rules." It only seldom happens that the introduction of philological principles into an elementary grammar can effect any practical simplification; in general it produces additional complexity. The most useful course which the authors of these "Simplified Grammars" could adopt would be to refrain entirely from any attempt at scientific method, and content themselves with presenting the empirical phenomena of the languages in the form in which they can be most readily apprehended. By so doing they would render far better service, even to the comparative philologist, than by making desultory attempts at doing his work.

Miss Otté is, of course, not to be blamed for not having succeeded in conforming to the impracticable rules laid down for her in the prospectus. It is, however, to be regretted that she has thought it incumbent upon her to introduce into her grammars a certain amount of philological matter, which, even if it were sound, could serve no practical purpose, and occupies space which might have been employed to better advantage. In both volumes we find a somewhat long account of the derivation of the Scandinavian suffixed article. In the Swedish grammar, indeed, this information is given twice over; and, at the end of the book, five pages are devoted to a sketch of the Old-Swedish accidence, with paradigms of the nouns, pronouns, and verbs. Neither the history of the suffixed article nor the account of Old-Swedish accidence is entirely accurate, and the detached remarks inserted here and there for the benefit of the comparative philologist are in nearly every case misleading. It is stated, for instance, that the Swedish *icke* (not) is "a modification of the Old-Northern *gi*," and that the pronunciation *kæm* for *hem*, which prevails in some parts of Norway, "brings out more clearly the affinity between Old-Northern and Latin."

After all, however, this erroneous philology is not likely to do any great harm, and it might very well be excused if these grammars

had been in other respects satisfactory. Unfortunately, this is not the case. The author is no doubt quite competent to write an excellent practical introduction to either Danish or Swedish; but to accomplish such a task with the brevity required by the plan of this series requires a peculiar talent which she does not seem to possess. Moreover, the books appear to have been very carelessly prepared. It is not worth while to enter into any minute criticism of the errors into which Miss Otté has fallen, but one or two instances may be quoted. She tells us that Swedish nouns ending in *and* and *ång* are feminine, and gives as examples the words *rand* and *stång*. It is not from our point of view a fault that Miss Otté has ignored the publisher's promise relating to the exclusion of "arbitrary rules" from the "Simplified Grammars"; but in this instance the rule is not merely arbitrary, but practically false. In the Danish grammar fourteen pages (more than a fifth of the whole work) are occupied with "Modes of Writing and Spelling"; but notwithstanding this disproportionate diffuseness, several important points are omitted—amongst other things the reader is left to suppose that the "barred o" is only employed in books printed in black letter. In both volumes the misprints (some of which the beginner will find very puzzling) are so numerous as to suggest a doubt whether the proofs can have been seen by the author.

A word of protest is due to one objectionable feature which is common to most of the volumes of this series. The grammars themselves consist of about seventy loosely printed pages, and in order to fill out the book to a size corresponding with its price eighty pages of advertisements have been inserted at the end. This proceeding occasions the reader an inconvenience every time he opens the book.

HENRY BRADLEY.

#### SOME BOOKS ON NAVIGATION.

*Glossary of Navigation.* By the Rev. J. B. Harbord. Second Edition, Revised and Enlarged. (Griffin.)

*A Treatise on Navigation.* By John Merrifield. (Longmans.)

*Stellar Navigation.* By W. H. Rosser. (Norie & Wilson.)

THE first edition of the *Glossary of Navigation* was drawn up expressly with the object of helping the younger officers of the Royal Navy in what they regarded as the most troublesome part of their studies, by teaching them to regard scientific and technical terms not as necessary evils, but as useful servants. The author also hoped in some manner to aid in banishing a prevailing looseness of phraseology, and in bringing about a consistency of usage in nautical terms. This second and enlarged edition is intended for more extended circulation, and is introduced "not only to the officers of the Royal Navy, but to those aspiring to or actually in command of vessels in our mercantile marine, and to those enlightened and enterprising gentlemen whose love for the sea has covered it with yacht squadrons," as "a confidential and silent friend that will remove their difficulties without exposing ignorance." No better form of introduction could possibly have been found, for it will prove a true friend to those who study it as it deserves, and will give a concise and lucid answer to most questions that are put to it. It is, perhaps, a little learned; but, considering

the high standard of examinations which naval officers now have to undergo, this is, if anything, a fault on the right side. In short, Mr. Harbord's book will not only be useful to the young sailor in the practice of navigation at sea, but will also help him to clear the formidable bar of examinations on shore. Above all, it will give him a sound knowledge of first principles, and thus teach him to rely upon his own resources if at any time the chances of a sailor's life should deprive him of the refined means of navigation which modern advancement has placed at his disposal. Its value to the student can hardly, therefore, be overrated; and it will also be a useful aid to the teacher, for, however extensive his knowledge may be, he will hardly discover a clearer method of imparting information to others. The articles are arranged in alphabetical order, and "under each term, besides what is necessary to explain it fully in its different bearings, will be found an analysis of what is to be learned on the subject by systematic reading." Among the works to which attention is specially drawn as being most useful to the practical navigator may be instanced the *Sun's True Bearing*; or, Azimuth Tables, by the late Capt. Burdwood and Davis, of the Hydrographic Department of the Admiralty, and the *Wind and Current Charts*, compiled by Commander Thomas A. Hull, Superintendent of Admiralty Charts. Altogether, it may safely be said that since the publication of *The Sailor's Pocket Book* by Capt. Bedford, to which it forms a companion volume, there has not appeared a more handy or useful little book than the *Glossary of Navigation*.

ALTHOUGH of a totally different character to the preceding work, Mr. Merrifield's treatise will perhaps be even more warmly welcomed by candidates for the various examinations into which navigation enters, as it has been specially written with a view to embracing "all that the different examining boards embody under that head." This, it must be admitted, is a sufficiently comprehensive programme; but Mr. Merrifield is eminently qualified to carry it out, as he is one of the first teachers in the Kingdom, and the author of several excellent works on navigation and kindred subjects, one of which has been translated into German for the use of the German Navy. Perhaps the best chapters in the book are those on the compass and terrestrial magnetism, but all combine theory and practice in due proportion, and the numerous representative examples form a valuable supplement. It is, however, better suited to students who have previously gained some knowledge of the subject than to beginners, and, as already indicated, will be more particularly useful to those amateurs or professionals who may be preparing to undergo the ordeal of examination. Mr. Merrifield mentions Robertson's *Navigation* as being one of the works to which he has to acknowledge his indebtedness, and it is pleasant to see that the Principal of the best situated and best equipped of our modern navigation schools sets such a practical example to his pupils of appreciation of the "old masters."

MR. ROSSE'S *Stellar Navigation* is written with the laudable purpose of inducing the younger officers of the Merchant Service to give more attention to the use of the planets and fixed stars in the practice of navigation. Mr. Rosser has not only written and edited several useful works, but is one of the best known instructors in the port of London, and has numerous friends among the officers of the Mercantile Marine. He has, therefore, exceptional opportunities of judging of their everyday requirements, and it may be taken for granted that his work supplies an actual want. It is, as he says, "essentially practical," lead-



ing through the ordinary rules of navigation to the various methods of determining the position of a ship at sea; to the "Summer" problem by two assumed latitudes, and also by the more simple form of the dead reckoning latitude and azimuth; to the valuable form of the "New Navigation" of the French; and to the method of Pagel. The rules for solving the various problems are given with unmistakable clearness, and there is a set of useful tables for finding latitude, longitude, and azimuths by easy methods. A work of this kind is perhaps open to the objection that it almost enables young officers to save themselves the trouble of acquiring really scientific knowledge, but this is not likely to diminish the popularity it is pretty sure to attain.

The almost simultaneous publication of three such books as these within twelve months of the appearance, in the *Proceedings* of the Royal Geographical Society, of Mr. Clements Markham's admirable paper on the instruction at present supplied in this country in practical astronomy, navigation, route-surveying, and mapping, must be highly gratifying to all who take an interest in keeping up the standard of knowledge among our sailors and explorers. The skill and knowledge of our ancestors, based on early training, was one of the principal sources of our maritime greatness and commercial wealth. "And," to quote old John Davis, the father of modern navigation,

"sith Naigation is the meane whereby Countreys are discovered, and communitie drawne between nation and nation, the worde of God published to the blessed recovery of the forraigne ofcastes from whence it hath pleased his diuine Maieste as yet to detayne the brightness of his glorie; and that by Naigation commonweales through mutuall trade are not only sustained, but mightily enriched, with how great esteeme ought the painefull Seaman to be embraced by whose hard adventures such excellent benefites are atcheiued, for by his exceeding great hazzards the forme of the earth, the quantities of countreys, the diuersitie of nations and the natures of Zones, Climates, Countreys, and people, are apparently made known vnto vs. Besides the great benefites mutually interchanged betweene nations, of such fruits, commodities, and artificiall practises wherewith God hath blessed each particular country, coast, and nation, according to the nature and situation of the place."

G. T. TEMPLE.

#### OBITUARY.

WE regret to record the death of M. Stanislas Guyard, who had won at an early age a distinguished place among Semitic scholars. It was only at the end of last year that he was appointed, amid universal approval, professor of Arabic at the Collège de France, in succession to the late M. Deffrémery. His publications on the language and literature of the Arabs have been numerous; but to English readers it will be enough to point out his great article on "The Eastern Caliphate" in the sixteenth volume of the new edition of the *Encyclopædia Britannica*. His interests were by no means confined to Arabic. He had recently taken up with ardour the study of Assyrian. He shares with Prof. Sayce the credit of having found the interpretation of the mysterious inscriptions of Van; and, to the astonishment of English students, he declared himself a convert to the theory of M. Halévy—that the so-called "Accadian" of the cuneiform tablets is no language at all, but only a secret mode of writing Assyrian. M. Guyard was assistant secretary and librarian of the Société asiatique, and one of the four editors of the *Revue critique*. He died by his own hand at Paris, on September 6, in his forty-first year.

#### PHILOLOGY NOTES.

MESSRS. MACMILLAN announce a volume of essays on Horace, by Mr. A. W. Verrall, of Trinity College, Cambridge.

THE book on the Hittite Empire, by Dr. Wright, which we have already announced, will be published by Messrs. Nisbet on October 1. It will contain a complete set of the Hittite inscriptions, most of which have been revised by Mr. W. H. Rylands, together with an article on the reading of the inscriptions by Prof. Sayce, and a letter on an important discovery made by him during his recent visit to Egypt. There will also be a map by Sir Charles Wilson and Capt. Conder, illustrative of places associated with the Hittite people and the inscriptions.

A FOURTH edition will be published next month of Sir Alexander Grant's familiar edition of the *Nicomachean Ethics* of Aristotle.

PANDITA RAMA BAI, the Mahratta lady whose attainments in Sanskrit have attracted no less notice in England than in India, and who recently astonished her Indian friends by announcing her conversion to Christianity, has been appointed teacher of oriental languages in the Ladies' College, Cheltenham.

MR. WALTER SCOTT, the younger of two brothers who are both fellows of Merton College, Oxford, has been appointed professor of classics in the University of Sydney, in succession to the late Charles Badham.

AT the Leiden Oriental Congress last year two copper-plate Chô/a grants belonging to the University were exhibited to members. Thereupon Sir Walter Elliot intimated their existence to Dr. Burgess, who has since been favoured by Prof. Kern with paper impressions of the larger grant, consisting of twenty-one plates. The first five plates are in Sanskrit, written in Chô/a Grantha characters. They record the donation, in the twenty-first year of Kôparakesarivarmâ, of the village of Anaimangalam to a Bauddha vihâra of Chô/a Grantha characters. The early part of the genealogy in it, from Manu through Ikshvâku, is purely mythical; but the later names, down to Râjarâja Râjarâjendra Kôparakesarivarmâ (A.D. 1063-1112), may be accepted as historical, and must supersede the legendary and pauranik lists recently published by Mr. Sewell.

THROUGH the courtesy of the Rev. L. H. Mills, Avesta scholars have been for some time in possession of the first volume of his edition of the Gâthas, or hymns of the Zoroastrians, in advance of publication. Mr. Mills is an American Episcopal clergyman who has been studying the Gâthas for more than eight years, with the view of forming a correct opinion of the religious ideas of Zarathushtra and his earliest disciples, to whom these hymns are attributed; and with the further view of placing the subject within the reach of his fellow-clergymen and others, he has collected all the available materials for studying it, which he intends to publish in two volumes. The first volume contains all the texts and ancient interpretations, with English translations of each; and the second volume will include an exhaustive commentary on each word of the original text, in which the views of former translators will be carefully considered, and the final opinions of the author as to the meaning will be stated. The former volume, the only one as yet in the hands of scholars, consists of the original Avesta text of the 896 metrical lines of the five Gâthas, with a transliteration, a verbatim Latin version, and a metrical English translation, accompanied by transcripts of the Pahlavi, Sanskrit, and Persian versions, with English translations of the first two. These three versions constitute the whole series of traditional interpretation of the text

supplied by the Zoroastrians themselves down to the present century; and the first sensation of the student, on glancing over them, will probably be a feeling of relief at finding them already translated for his benefit. The age of the original text of these hymns is very uncertain, and will be one of the questions for Mr. Mills to consider in his commentary; it cannot be less than twenty-three centuries, and is probably much more. The Pahlavi version was quoted by a Zoroastrian writer a thousand years ago; and there is reason to believe that it was revised in the reign of Khûsrô Anôshirvân, three centuries earlier, but had probably been in existence a long time before. In its present state it gives the best interpretation of the Gâthas that could be offered by the priests of the Sasanian monarchy. The Sanskrit version is a translation of the Pahlavi one, made by Nêryôsang, a Parsi priest, about five centuries ago; and the Persian version is probably a still more recent translation from the Pahlavi. The chief use of these last two versions is to control the meaning and reading of the Pahlavi translation and commentary, to which we have really to look for all the information that tradition can afford us as to the meaning of the original text. This information is often obviously incorrect, but is too frequently right to be safely neglected by translators of the original text. Mr. Mills is doing much service to Avesta scholars in collecting this mass of material and rendering it easily intelligible. He has also attained to a higher degree of accuracy in printing his materials and in satisfactorily interpreting them than could be generally expected by those who know the difficulty and complexity of this very uninviting task. His interpretation of the original text cannot be adequately considered till after the publication of his commentary and the paraphrased translation which is to accompany it. The metrical translation that accompanies the text is certainly of use in pointing out the rhythm of these hymns, but the exigencies of metre are not very favourable to clearness of translation. Whether our imperfect knowledge of Avesta pronunciation is sufficient to enable us to discover the correct rhythm in all cases may perhaps be doubted, and it must be confessed that Ahura with the accent on the middle syllable (an intonation that Mr. Mills frequently uses) is likely to grate upon some ears, although a few passages may perhaps be quoted in its favour.

#### FINE ART.

RAPHAEL AS AN ARCHITECT.

*Raffaello Sanzio, studiato come architetto*, con l'aiuto di nuovi documenti per cura del barone Enrico di Geymüller. Opera corredata di 8 tavole e 70 illustrazioni dagli originali o da restauri. (Milan: Hoepli.)

THE fourth centenary of Raphael's birth has furnished the occasion for some new editions of lives of the great artist, and also for a few treatises on special subjects referring to him. Among the latter perhaps none has so just a claim to be welcomed, not only by the art-student, but also by the public at large, as Baron Geymüller's splendid publication on Raphael as an architect. We may safely say that here for the first time the subject has been treated by a competent writer, who by various similar publications on Italian Renaissance architecture, in French, German, and English, has made himself widely known as an authority on the subject. Passavant and other biographers of our times were content to look on Raphael as the great painter, paying but scant attention

to his achievements as an architect. In the opinion of Baron Geymüller the genius of Raphael was, during the last years of his life, much more concerned with architectural problems than with his engagements as a painter; so much so indeed, that if his life had been prolonged he would probably have given up painting altogether, just as Bramante had done, in order to concentrate his creative powers entirely on those architectural works which he had undertaken. When Bramante, the originator of the new church of St. Peter's at Rome, died in 1514, Raphael became his successor as chief architect of the building. The Pope's Brief on his appointment states that it is due not only to the express wish of Bramante, but also to the model which had been produced by Raphael for the completion of the work. Facts like this, especially when placed in the light of minor circumstances connected with the construction of St. Peter's, have no doubt a great weight in favour of Baron Geymüller's opinion. The difficult problem, also, of Raphael's education as an architect appears to be satisfactorily solved in the early chapters of this book, which is richly illustrated by eight plates in heliogravure executed by Dujardin, and by excellent woodcuts reproducing original drawings of Raphael, or from the hand of other great architects working under his directions, and also by some views of buildings reconstructed from fragmentary materials.

The greatest interest attaches, of course, to the chapters in which Raphael's works as an architect at Rome are discussed—the Villa Farnesina, with its stables and *loggia*, hitherto considered to be the work of Baldassare Peruzzi; the Capella Chigi, in the church of Santa Maria del Popolo; the church of St. Peter; the palace of the Vatican; the several private palaces at Rome and at Florence; and the Villa Madama, with its extensive gardens. The drawings referring to the latter work, one of the most enchanting productions of the Renaissance, are especially valuable, as the writer has succeeded in identifying many hitherto unknown or misnamed sketches, which have enabled him to reconstruct the building and to depict the arrangement of the pleasure-grounds. The high opinion which he entertains of this "most sublime creation" will certainly find an echo in many of his readers.

J. P. RICHTER.

#### THE ART MAGAZINES.

THE last part of *The Great Historic Galleries* (Sampson Low)—this year devoted exclusively to the Northbrook Gallery—deals with examples of the Early Netherlandish, the German, and the French Schools. The ruthless Mr. Weale has been at work on the first section and demolished the pretensions of many of them to any known father. Three, however, of these productions of the great Anonymous have been thought worthy of reproduction in this beautiful serial. Among the named pictures are a portrait by the little-known artist Petrus Christus and "The Calling of Matthew," by Jan van Hennssen. Of the German school are Holbein's early "Portrait of Johann Herber," Dürer's water-colour drawing of "Squirrels" (said alas! to be only a copy), and a "Christ blessing little Children," by Cranach, one of the artist's numerous and quaint treatments of this theme.

THE September number of the *Art Journal* is

decidedly above the average as regards literary matter. Mr. W. M. Conway contributes a too short but interesting article on "Cambridge Portraits," evidently the result of careful personal study. The "Port of Leith" is the subject of a pleasant paper (well illustrated) by Mr. J. M. Gray; but again we have to complain of a brevity which prevents the writer from doing justice to his subject. One of our most rising artists, Mr. J. R. Reid, has met with the due recognition of an illustrated article. It is well written by Mr. George Halkett, and illustrated by a good portrait and some carefully executed woodcuts from his pictures. A well informed paper by Mr. S. Lane-Poole on "The Preservation of the Monuments of Cairo," and a first article on "Delft," by Mr. W. Chaffers, deserve notice, as well as Mr. Sherborn's fine etching of the "St. Helena," by Veronese, in the National Gallery.

THE full-page wood-engraving in the *Magazine of Art*, after Mr. Orchardson's picture of "The Farmer's Daughter," is carefully executed, but somewhat stiff and colourless. There are better interpretations of other English pictures of the year enclosed within the text of the fourth article on "Current Art." That after Mr. Thomas Collier's fine water-colour of "The New Forest" could scarcely be improved, and neither Mr. Jacob Hood nor Mr. J. R. Reid have any reason to complain. The illustrations to Mr. Penderel-Brothurst's pleasant gossip about "Strand and Mall" deserve even more attention. They are after original drawings by Mr. A. W. Henley, and treat their familiar subjects with rare feeling and taste; No. 6 is particularly fine in composition. Nothing, however, in the number is of equal charm to the simple little poems which, under the title of "Child's Fancies," Mr. R. L. Stevenson is contributing to this magazine. Nos. 4 and 5 appear this month, and, while equal in beauty of motive, are more perfect in execution than their predecessors.

IN the *Portfolio* Mr. Udney continues his careful study of the "Life and Work of Jean Goujon." Mr. Alfred Beaver gives an account of the "Painter-Stainers' Company," and Miss Julia Cartwright writes of "San Vitale at Ravenna." The most interesting plate this month is a facsimile of an original study of a lady's face by M. P. Rajon, the celebrated etcher; it is fine in character and expression, and free and sure in execution.

FOR a long time there has not appeared in *L'Art* a better etching than that by E. Bocourt after the famous portrait at Munich attributed to Holbein and known as "The Man with the Beautiful Hand." The positive expression of the face and the emphatic action of the hand are well given, as also the firm modelling of the flesh and the clearness of the eye. The suggestion of colour is also good. The wood-engravings by Christopher Jegher, of Antwerp, after the designs of Rubens, have furnished M. Henri Hymans with a subject for some interesting papers. They are accompanied by several facsimiles of the vigorous engravings.

AN admirable etching by J. Holzapfel after an interior with figures, called "Unbidden Guests," by G. Hackl, appears in the *Zeitschrift für Bildende Kunst* for August. The articles include "Hans Burgkmair," by Richard Muther, and "Die Medailleure der Renaissance," by E. von Fabriczy.

#### THE NATIONAL MUSEUM AT MUNICH.

Munich: September 5, 1884.

FEELING a sort of national pride in our rapidly growing museum at South Kensington, I strolled to-day into the National Museum in this most artistic city. I wished to see, first, whether they could be compared as having the

same purpose, or whether they should stand in contrast to each other as examples of great collections having somewhat different objects and aims. But to my astonishment I found that, with all its lavish richness of material and increasing richness of decoration in itself, the South Kensington Museum is not to be compared with this at Munich. I do not know why, I suppose really a want of time and a certain feeling of weariness at the name of a museum had hitherto prevented my caring to see this marvellous collection. My chief interest always lay with MSS. and books, and hence a public or royal library would any time draw me from any museum whatever. But this morning I had my eyes opened. Such piles on piles of all kinds of works of art—industrial and otherwise—beginning with a room full of casts of precious ivory and wood-carvings, some of the greatest fineness and delicacy, as the examples of knife-handles, casket-lids, and mirror-frames, others of quite massive proportions. One object in particular struck me as being one of the loveliest in ivory-carving I ever saw; it is a "Münzschrin" or coin-cabinet, made, says the guide-list, for the "Herzogin Elisabeth in Bayern." It is an upright sort of cabinet chest or cupboard, with doors opening at the middle of each side, and covered with the richest ornament in pilasters, arched canopies, panels of trophies, and bas-reliefs. At the top is an equestrian statue of an emperor, while four figures recline over the four corners. But I should take a week to go over every object that I paused to look at as something special, even in this exquisite collection of beautiful objects. They are met with by hundreds. The tour of the rooms is one continual sentiment of gratified astonishment. I find in my own special field—the illuminated MSS., the examples, chiefly cuttings, are usefully and educatively arranged in chronological sequence, so that a mere glance will enable the visitor to form a correct idea of the general date of any piece of work he happens to look at. This, I have always maintained, is the only proper way in which to arrange objects relating to retrospective art. Of course, as I have said, I do not think South Kensington will bear any comparison with this museum; but, however small the collection may be—and that at South Kensington is not small—it will be best arranged chronologically, not merely all objects of about a similar age put together, but put together in a consecutive way, so that there shall be a first end and a last end, and the visitor may know where he is and when he has done. Some sort of attempt to do this is made with the case MSS. at the British Museum; but, to make the show useful and capable of being kept in the memory, the whole collection needs rearrangement. I can see no good reason why a eleventh-century MS. should not be placed earlier in order than a fourteenth. I have got pretty well over the difficulty now of judging of the age and place of execution of an illuminated MS.; but I have known the time—and I suppose the host of non-specialists who visit museums are mainly of this sort—when a little guidance by means of skilled arrangement would have been of the greatest value to me. I find the examples here to be so arranged. Of course, there is a preponderance of German examples, but then they are very lovely. Their large bold scrolls of brilliantly-coloured foliage form some of the finest possible means of book-ornament, and the fine large examples of initial letters an instructive and masterly series of models for the modern monogram designer, or diploma decorator. They even suggest wider fields for the employment of this kind of work. I am sure no industrial ornamentist could fail to gain both pleasure and profit from the study of these glass cases. The examples of Italian



cloister work are also very fine. I spent much of my time in trying to make sketch-notes of the best. Afterwards I went up to the next floor; the wealth of objects is simply appalling. Room after room of suits of armour, many with historic associations. Then historic dresses, embroidered velvet doublets, and richly brocaded silk dresses, or gowns; other rooms of musical instruments; others again of pottery, most rare and beautiful; others of glass; while, by the way, in side cases, are series of book-bindings in stamped leather and skins, playing cards, &c.; then come collections of wood furniture, cabinets, cupboards, tables, and chairs. This seems a strong point with the South Kensington Museum. But nothing at South Kensington can rival the magnificent ivory Kunstschein in Saal 8, or the gorgeous clock which, made apparently in the sixteenth century, is in working order still, for it is going now. I cannot conclude this letter without at least an allusion to the grand and almost endless series of colossal wall-paintings—frescoes I should say—representing scenes from the history of the Fatherland and its associations. Some of them are most dramatic, and even startling in their vigour and brilliancy. I hope no Englishman who cares for art, and who comes Munich way, will fail to spend an hour or two in this superb collection through being afraid of stuffed pelicans, or dried specimens, crocodiles, and other ordinary museum properties.

JOHN W. BRADLEY.

#### ARCHAEOLOGICAL EXPLORATION IN ASIA MINOR.

WE quote the following from the New York Nation of August 21:—

"Dr. J. R. S. Sterrett, who was a member of the American School of Classical Studies at Athens during its first year, and is now its secretary, has been travelling in the interior of Asia Minor since June 1. The results of the similar journey undertaken by Dr. Sterrett in 1883, in connection with Mr. W. M. Ramsay, under the auspices of the English Society for the Promotion of Hellenic Studies, were made known in the report of the Committee in charge of the 'Asia Minor Exploration Fund' several months ago. Dr. Sterrett has continued his explorations this summer, working, as before, in concert with Mr. Ramsay, but travelling chiefly by himself. He writes from Ak Sheher, June 21, that he has been very successful in collecting inscriptions and in identifying ancient sites in important historic regions rarely visited by modern travellers. He says, 'I have fixed definitely the site of Heracleia, have discovered that the Egerdir Lake is the source of the Cestrus, have surveyed the great pass of Sultan Dagh for the first time, finding the map all wrong; have corrected the nomenclature of many villages, and have added many others to the map.' He visited the ruins of Antioch, which are important, seeing there 'some friezes with reliefs in excellent workmanship,' and having Roman coins brought him 'by the double handful.' There he copied more than sixty inscriptions, of which about forty are Latin; all of these are unpublished, except three or four. He adds: 'I shall depart from my original plan of going direct to Caesarea via Iconium, and intend to cross over to the Antioch side of the mountain and go to Iconium by that road. I have good reason to expect a harvest of inscriptions on that side, whereas this side has been travelled over frequently.' At the time of writing he had already collected 145 inscriptions, 'some of them are very long, and some of value.' By the arrangement between Messrs. Ramsay and Sterrett, the former is to publish all the geographical discoveries made by both while they are travelling in concert, and the latter is to publish all the inscriptions. We are glad to call attention to these promising reports of an expedition which reflects great credit on American scholarship and enterprise, and which is in no small degree the result of one of the most important steps ever taken by American scholars—the founding of the School at Athens. The Managing Committee of this institution are now printing the first

volume of papers of the School, in which will appear the inscriptions found at Assos by the expedition of the Archaeological Institute of America, edited (chiefly at Assos itself) by Dr. Sterrett; and also the collection of inscriptions of Tralleis, made by Dr. Sterrett and Mr. Ramsay in 1883, already published in the *Mittheilungen* of the German School at Athens, and now corrected by this summer's observations. Most of the Assos inscriptions have been brought to the Museum of Fine Arts in Boston, with the other antiquities of Assos which fell to the lot of the explorers in the division with the Turks."

#### CORRESPONDENCE.

##### THE ROMANS IN PEMBROKESHIRE.

242 West Derby Road, Liverpool: Sept. 8, 1884.

The inaugural address of the Bishop of St. David's at the Congress of the British Archaeological Association at Tenby is so remarkable that it is incumbent upon any one who is acquainted with the real facts to take care that his lordship's statements do not pass for such. After a quotation from a work on Iceland to the effect "There are no serpents in Iceland," his lordship proceeds,

"Perhaps my chapter on Roman antiquities in Pembrokeshire had better have been equally concise, and in other respects similar. I do not know that there is any trustworthy evidence that the Romans ever got into Pembrokeshire at all. We find material traces of them in Cardiganshire and in the upper part of Carmarthenshire; and although I am not a vane that any Roman remains have been found there in modern times, I suppose there is no doubt that Carmarthen occupies the site of a Roman town. But I see no certain evidence of Roman occupation further west than that place, &c."

What is his lordship thinking about? First, as to Carmarthen, about which he speaks so doubtfully. Roman altars, an inscription to an emperor, BONO . REIPUBLICAE . NATO, coins, Samian and other pottery, &c., have been found there during this century. And as to Pembrokeshire, there are two main Roman roads through the county, the *Via Julia* and the "Flemish way," which unite and lead to the seashore near St. Davids. The paved way found near the Newgall Sands in St. Bride's Bay, leading along the sea-coast and pointing towards Dale, is another, though smaller, Roman road. The well-known Roman camp at "Castle Flemish" is a fair-sized station, quadrangular with rounded angles, as usual; and the *Via Julia* runs through it. The name *Ad Vigesium* given to it (borrowed from the forged Richard of Cirencester) is undoubtedly erroneous, and we must be content to wait until inscriptions reveal its real name. One inscription at least has been found there (though destroyed), foundations still exist in its area, and the latter is still strewn with fragments of Roman brick. Then there is the smaller camp (also quadrangular with rounded angles) near Ford, which has been described by Fenton; and the undoubted Roman villa, with its bath, hypocaust, &c., near the same village (also described by Fenton). At Caerau, near Fishguard, there has been a Britanno-Roman settlement, where foundations of buildings still exist, and three urns filled with coins of Gallienus, Postumus, Claudius Gothicus, &c., were found. Numerous single coins of Carausius, Probus, &c., have been found in the same neighbourhood. Many coins, especially of Carausius, with other minor remains, have frequently been found in ploughing near St. Clears. Traces of Roman buildings exist at Sheep Island and at Angle, and in the woods near Newhouse are vestiges of Roman mining operations. A very large number of single coins, chiefly of later emperors, have been found at Pembroke castle, among them some of Carausius and Constantine the Great; in some places the ground has been thickly

strewn with them, and it seems from excavations that some of the walls are of very early work, if not built upon a Roman site.

Finally, it is certain that the Roman road which ends on the seashore near St. Davids would not be made without the intention of its leading to a station, and we are therefore justified in concluding that the many remains of walls found under the sand in Whitesand Bay are traces of that station, now buried; but as to its name being *Menapia*, that is another appropriation from the forged itinerary of Richard. Surely, we have here considerable proof that the Romans penetrated to every corner of Pembrokeshire.

W. THOMPSON WATKIN.

##### THE BROUGH INSCRIPTION.

Ashmolean Museum, Oxford: Sept. 6, 1884.

I am obliged to Mr. Thompson Watkin for calling my attention to the earlier correspondence on the subject of the Latin inscription at Brough-under-Stanmore, which, owing to my absence from England, had escaped my notice. My predecessors in this matter have certainly had the great advantage of daylight for their examination of the stone, which at present is walled into a dark corner of the church porch. I observe, however, that my reading of the first four lines of the inscription answers *literatim* to Dr. Hübner's. The remaining fragment, that of the sixth line, is, at present at least, in such an advanced state of decomposition that I can attach no special value to my suggestion regarding it. Dedications to the Manes in the middle or at the end of an inscription, though rare, are not unexampled. On the other hand, the last letter *s* is pretty clear on my squeeze, which militates against Dr. Hübner's suggestion that the last letters are DEC, standing for *Decurio*.

In my reference to the Greek inscription on the line of the Roman wall, I have been guilty (owing to an error of transcription, unfortunately perpetuated in print through the adverse chance that I had to correct my proof at the last moment and away from books of reference) of an odd transposition of names. The bilingual altar to which I wished to refer is that found at Lanchester, and dedicated to Asklepios (No. 687 in the *Lapidarium Septentrionale*); and it was with this, and not with either of the Corchester altars (which, as Mr. Thompson Watkin rightly observes, are two separate stones) that I intended to compare the peculiar long-headed A of the Greek inscription at Brough. For a parallel to the elongated letter-forms I wished to call attention to the Greek votive tablet—whether an altar or not it is not worth while disputing, though Dr. Bruce (*Lap. Sep.*, p. 445) refers to it as such—also dedicated to Asklepios, found at Maryport.

With regard to the leaden seals, Mr. Blair has, I think, mistaken my point. I am quite aware that the bulk at all events of those representing the heads of Severus and his sons were found at South Shields; but, considering the absolute identity in character of the lead seals found at South Shields and Brough (in contradistinction to some other types that have occurred at Felixstow and Bath), I was fully justified in drawing the conclusion that the Brough varieties date from the age of Severus.

ARTHUR J. EVANS.

##### NOTES ON ART AND ARCHAEOLOGY.

THE supporters of the Egypt Exploration Fund may be glad to know that the collection of small objects found during Mr. Flinders Petrie's recent excavations at San is now arranged temporarily at the rooms of the Royal Archaeological Institute in Oxford

Mansion, Oxford Street, which have been lent by the Council. The collection will be on view until October 9. All the larger stones and stelæ discovered have been unavoidably left in Egypt until next year, as only the most portable objects could be brought over.

MR. FREDERICK BARNARD has produced a series of original drawings to form a second volume of "Character Sketches from Dickens," which will be reproduced in photogravure on India paper by Messrs. Goupil, of Paris, and will be shortly published by Messrs. Cassell & Co.

MR. P. G. HAMERTON'S book on *Landscape*, already announced in the ACADEMY, will be illustrated with some forty illustrations on copper, of which one half are etchings or engravings. The original etchings include "The Port of Blauzy," by Mr. Hamerton himself; "Le Bas Meudon" and "Nogent-sur-Marne," by M. Lalanne; "Lobster Fishers," by Mr. Colin Hunter; and a "Stag and Tree," by Mr. Heywood Hardy. M. A. Brunet-Debaines has also specially etched for the work Turner's "Totnes," and Mr. C. O. Murray has etched Landseer's "Eagle Nest."

*Surrey Bells and London Bell-Founders*, by J. C. L. Stahlschmidt, is announced by Mr. Elliot Stock. The work is fully illustrated by wood-cuts and facsimiles. It will furnish information concerning some of the early bell-founders which has not been hitherto published.

MR. HERBERT SCHMALZ'S picture of "Felice" has been purchased from the late exhibition of the Grosvenor Gallery by the Prince of Wales.

MR. STANLEY LANE-POOLE has reprinted from the *Numismatic Chronicle* his paper on "The Arabian Historians on Mohammedan Numismatics," which is substantially a summary of M. H. Sauvage's valuable work, *Matériaux pour servir à l'histoire de la Numismatique et de la Métrologie musulmanes*.

At the weekly meeting of the Académie des Inscriptions on August 8, M. Maspero read a report on his archaeological work in Egypt during the past year. He dwelt especially upon the new system by which the fellahs are encouraged to excavate on their own account by the guarantee that they may keep for themselves one-half of the objects they find. In this way the Boolak Museum has obtained during the past twelvemonths, with no expense beyond that of conveyance, about two thousand objects of various interest.

THE newly acquired works of sculpture recently placed in the Luxembourg are M. Rodin's "St. John," M. Delaplace's "Aurora," M. Thabard's "Enfant au cygne," M. Crauck's "Youth and Love," and a "St. Sebastian," by M. Becquet.

A FULL account of the recently discovered aqueduct at Samos, described by Herodotus, is contributed by Herr Ernst Fabricius to a recent number of the *Mittheilungen* of the German Institute at Athens.

## MUSIC.

A *Dictionary of Music and Musicians*. Edited by Sir G. Grove. Part XIX. (Macmillan.) THIS new part forms the commencement of the fourth volume. According to the original plan there were to be only three volumes, but the length of many of the articles has brought about this change. Part XIX. gives us the conclusion of "Sumer is iumen in." Here is noticed the peculiarity of folk-songs of falling into canon of their own accord. Recently, in looking over a collection of Norwegian national airs, we not only met with the usual canon-form, but also specimens in contrary motion, and in one case a *cancrizans* or crab-like canon. C. H. H. P. has

much to say about "Symphony." Though going over familiar ground his remarks are exceedingly interesting. After speaking of Mendelssohn and Bennett's contributions to this branch of musical art, he tells us that Schumann's best work is more interesting and more earnest than theirs. It would, we think, have been better to avoid so direct a comparison; and, so far as the general public is concerned, we fancy Mendelssohn, in the matter of interest, has the advantage. Again, in speaking of Berlioz's "Symphonie Fantastique," words of the composer are quoted to show how indispensable he considered the programme to the comprehension of that work. To the comprehension of the dramatic play, yes; but Berlioz, in the preface to the full score, expresses a hope that his symphony "offre en soi un intérêt musical indépendant de toute intention dramatique." These words seem somewhat to modify the opinion attributed to Berlioz. The achievements of English musicians in this important branch of musical art deserved fuller notice. The few remarks are such as one would expect to find in a French or German Dictionary; but in an English one there ought to have been a less meagre account. A list of symphonies by native composers performed at the Crystal Palace would, for example, have given a very fair idea of what has been done in this country, and would not have occupied much space. Under "Tarentella," we are told that Thalberg wrote one for piano. If only one name was to be mentioned, surely preference might have been given to Chopin or Heller. In the list of Tausig's works, the pianoforte part of Chopin's E minor Concerto is noticed as "discreetly retouched" by the famous pianist. Why did not the writer add "indiscreetly retouched" to the arrangement of Weber's "Aufforderung zum Tanz"? The article on "Temperament" is a very interesting one. The notice of Thalberg is not altogether satisfactory. Surely something might have been said about Liszt's "Revue Critique" of some of Thalberg's works, about the Liszt and the Thalberg concerts in Paris in 1837, and about the famous Belgiojoso concert, in which both *virtuosi* took part. On the other hand, towards the end of the article the writer, as if short of matter, talks about Liszt's hair, his glove, his little finger, &c. He also informs us that Liszt's "Lucia" fantasia greatly pleased Mendelssohn. Surely it must have been the playing rather than the piece which pleased the composer. In the article "Theorbo" that instrument is mentioned as being used in Handel's "Esther," and the *archilute* in "Deborah." According to the dictionary, however, *archilute* is only another name for *theorbo*. But how about the score of Handel's "La Resurrezione," in which both the *theorbo* and the *archilute* are employed? In the article "Tenor" a passage from Handel is given, which is said by the writer to have been overlooked by Berlioz. We fancy that we are doing no injustice to the French composer in saying that he was not intimately acquainted with Handel's scores. He gives no examples from them in his work on instrumentation; indeed, in two instances certain effects are ascribed to Gluck and Meyerbeer, although previously tried by Handel. And again, in an article on "A travers chants," he expressly tells us that he had lately procured a score of Handel's "Admetus." This fact, and the brief and flippant way in which he speaks of the other operas, seem to bear out our assertion. In the article on "Time" the writer believes he is correct in saying that neither compound quintuple nor compound septuple time has been attempted. The former, however, is to be found in Hiller's 24 Esquisses et Etudes Rhythmiques, op. 56, bk. 2, no. 16.

J. S. SHEDLOCK.

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Times, September 4th, 1879.

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